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THE

NEW-CHURCH REVIEW

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THE WORLD'S NEED OF THE NEW PICTURE OF CHRIST AS GIVEN IN THE APOCALYPSE

By the REV. LOUIS A. DOLE

IN a recent novel, "If Winter Comes," by A. S. M. Hutchinson, we find the following:

I said to him, "What's the remedy, Sabre?" He said to me, "Hapgood, the remedy's the old remedy. The old God. But it's more than that. It's Light; more light. The old revelation was good for the old world, and suited to the old world, and told in terms of the old world's understanding. Mystical for ages steeped in the mystical; poetic for minds receptive of nothing beyond story and allegory and parable. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose a man who lives on meat is going to find sustenance in bread and milk? Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking? Man is done with it. It means nothing to him; it gives nothing to him. He turns all that's in him to get all he wants out of this world and let the next go rip. Man cannot live by bread alone, the churches tell him; but he says, 'I *am* living on bread alone, and doing well on it.' But I tell you, Hapgood, that plumb down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthy stuff. And the churches know it; and instead of reaching down to him what he wants—light, light

—instead of that, they invite him to dancing and picture shows, and you're a jolly good fellow, and religion's a jolly fine thing and no spoilsport, and all that sort of latter-day tendency. . . He can get all that outside the churches and get it better. Light, light! He wants light, Hapgood. And the padres come down and drink beer with him, and watch boxing matches with him, and sing music hall songs with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. *And there's no God there that a man can understand for him to be lifted up to.* Hapgood, a man wouldn't care *what* he had to give up if he knew he was making for something inestimably precious. But he doesn't know. Light, light—that's what he wants; and the longer it's withheld the lower he'll sink. Light! Light!" (pp. 327-8).

This novel was first printed last August, and since that time has had at least eleven reprints. Since its plot, although sensational, is no more so than that of countless other modern novels, its tremendous popularity must obviously depend upon its one really distinctive feature, the portrayal of the character of Sabre, who speaks the words quoted above. These words are an accurate index of the stronger side of the character. Throughout the novel he is represented as honestly seeking light and trying to live up to the best he has. The author has himself apparently little light to give his character, for, although Sabre arrives at the conclusion that God is love, he—like others of our acquaintance—gives no evidence of understanding what he means when he says it, and the conclusion of the novel is commonplace and unenlightening; it is even worse than that, since it extricates Sabre from his external difficulties quite fortuitously, and at the expense of his spiritual integrity. But this very fact is a further evidence of the world's need for light, and the evidently popular appeal of Sabre's character seems to indicate that his conscious desire for light wakes a sympathetic chord in the hearts of many today.

What the author does see clearly is the materialistic trend of present day life with its consequent class struggle,

and the imperative need of a new and more spiritual revelation of the old God. Mr. Hutchinson says that the churches are aware of this need, but are not meeting it. He rather assumes that they could meet it if they would, not realizing that the old churches have not the new revelation to give. He treats as a mere mistake in judgment the attempts of the old churches to hold people by external means, failing to realize that they have no life to express on any higher or more internal plane, and can maintain their outward existence only by dropping—either openly or tacitly—all their definite teachings in regard to the Lord and the Word, and applying all their energies to competition with other social activities. As Mr. Hutchinson's Sabre says:

> The padres come down and drink beer with him, and watch boxing matches with him, and sing music hall songs with him, and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. *And there's no God there that a man can understand for him to be lifted up to.*

What Mr. Hutchinson does not clearly see is that there is no God that a man can understand in the old churches at all. This, it seems to me, is the keynote of the whole religious situation today. The old churches do recognize that they no longer occupy the position in the lives of the people which they once held, but they do not see that this is because all they have to give is no longer enough to satisfy the needs of men. The food which brought strength to past generations is not sufficient for the needs of the present one. We hear on all sides, and even from within the New Church, the cry "Back to Jesus!" And to go "back to Jesus" is an absolute impossibility. It is an impossibility for several reasons. In the first place, we can never go back to anything. We can *look* back, and learn from the experiences of the past, but we can never do away with even the natural, much less with the spiritual changes, which have taken place between the past and us.

We can look back yearningly to the tremendous influence upon the world of that early Christianity still under the impress of personal contact with the Christ; we can look back with admiration to the extraordinary effect upon the individual life of the type of "experience of Jesus" which gave rise to the formation of the various Protestant sects. But the world today is not in the same state in which it was at the beginning of the Christian Era; nor is the individual in the same state in which he was at the time of the Reformation. Even if it were possible to repeat the same events, their effect today would not be the same. The Lord chose to come into the world in the flesh at the one time when such a coming would benefit the world.

Again, the cry "Back to Jesus" implies that Jesus is a figure of the past instead of an ever-present Savior. In its best and most sincere form, it is but an attempt to reconstruct a state of mind which has passed forever, to undo the intellectual development of centuries. It implies that the Lord stopped somewhere back in history, and that material and intellectual development is necessarily away from Him, whereas of course in reality He is ever "going before us," leading us on materially and intellectually as well as spiritually. It implies, in the terms of Swedenborg, that the innocence of ignorance is better than the innocence of wisdom.

But the most serious fallacy involved in the cry "Back to Jesus" is that it attempts to place on the throne of God *not* the Divine Human, the glorified Human, but the temporary instrument, the limited and infirm human taken on through Mary. It has a tendency to exalt in the mind just those things in the life of the Lord on earth which came of the human received from the Virgin instead of those which came from the Father within. These were the things which influenced the lives of the early Christians, and rightly, for they were not prepared to go further. They were all more or less in the state of Thomas, who needed to see the nail prints in order to believe in the reality of the Lord. A true idea of the old conception of the Lord

has been handed down to us through picture and hymn illustrating the letter of the Gospel story, particularly in the representations of Christ hanging on the cross. How often this is taken as an epitome of the Lord, whereas it is really an epitome of all that was not the Lord. The infinite Divine, in order to meet and overcome the hells, had to act temporarily through a finite human to which the hells had access; and also, in order to reach men at their lowest point, where they could believe only on the evidence of their senses, He had to veil Himself in the flesh and subject the manifestation of Himself to all the misconceptions to which the evidence of the senses inevitably leads. As Swedenborg says:

> [The Lord], when in the maternal human, was in the appearances of truth; but that as He put off this human, He put off the appearances also, and put on the infinite and eternal Divine Itself. (Arcana Cœlestia, n. 3405.)
>
> In the world the Lord had two states, which are called the state of humiliation . . . and the state of glorification, or of unition with the Divine which is called the Father; the state of humiliation in proportion as and when He was in the human from the mother, and the state of glorification in proportion as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father . . . in the state of glorification He spoke to the Father as to Himself. In this state He said that the Father was in Him, and He in the Father, and that the Father and He were one; but in the state of humiliation He underwent temptations. . . . From these passages it is evident, that the Lord as to the glorified Human was not the son of Mary or of David. (Doctrine of Lord, n. 35.)
>
> As men rise again after death, therefore the Lord willed to undergo death and to rise again the third day, but to the end that He might put off everything human that He had from the mother and might put on the Divine Human; for everything human that the Lord took from the mother He rejected from Himself by temptations and finally by death; and by putting on a Human from the Divine Itself that was in Him He glorified Himself, that is, made His Human Divine; therefore in heaven His death and burial do not mean death and burial, but the purification of His Human and glorification. . . . The same is involved in what the Lord said to Mary Magdalene:—'Touch Me not, for I am not yet ascended unto My Father.' 'To ascend to His Father'

means the uniting of His Human with His Divine, the human from the mother being fully rejected. (Apocalypse Explained, n. 899.14.)

The point I wish to make in this paper is that the old picture of the Lord, in which He is seen as the son of Mary, is but an appearance of truth, and so cannot satisfy the spiritual demands of the world today. There are undoubtedly many who lag behind their times, whom the old dispensation still serves; they have not yet become conscious of the need of a God "that a man can understand." But the average twentieth century man *is* demanding, with Mr. Hutchinson's Sabre, a God "that a man can understand." He is demanding a revelation to a higher sight than that of the senses. He wants the real truth, not the appearance of it. The limitations of the old picture are driving him to a denial of the Divinity of Jesus Christ. He wants no finite God, no mere historical picture. He wants a God Who inspires worship, not pity: a God in Whom he can see the power to satisfy his growing spiritual demands. He wants light—more light. No revival of the old picture of Christ is capable of satisfying him. He has reached the point in his development where a new revelation is essential. This necessity would not have been avoided even had the first Christian dispensation been kept pure. The New Revelation, the Second Coming of the Lord, was promised from the beginning.

This Second Coming has taken place. It is an accomplished fact in the history of the world, just as the First Coming is an accomplished fact. The New Revelation, which can satisfy the new demands, is actually in the world, available to everyone who is ready to receive it. The actual revelation was given just as soon as the need of it became actual, just as soon as, by means of the Renaissance and the Reformation, the higher reason of man had been developed and his blind faith in the old beliefs had been destroyed, just as soon as there were men in the world who could no longer accept the uninterpreted Letter of the Word or be inspired by the old picture or

concept of the Lord. This was the appointed time, and at this moment, as promised from the beginning, the Lord Himself broke the seals and made His Second Coming into the world as the great light shining through the clouds of the Letter of His Word. The Second Coming has been made, the New Revelation is in the world, but only those can receive it whose minds are prepared to see the light, and whose hearts are prepared to acknowledge that it comes from the Lord alone, those who truly desire to know and worship the Lord. Like John, we must be "in the spirit on the Lord's day" if we are to receive the revelation. We recall also that the message was given to the seven churches in Asia, all those who worship the Lord and are in the spiritual light of intelligence, and that it was given by Him Who was, and Who is, and Who is to come. To those who definitely want "a God that a man can understand" the New Revelation is made. For it is a revelation of the Lord in His Word which reveals ever more and more of Him as the understanding and desire grow. It gives a new concept of Him, capable of increasing indefinitely, and it also gives a new definite picture of Him to which to attach the concept.

And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire;

And his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

This is the new picture of the Lord, of Jesus Christ in

His Divine Human. This is the Man of Whom we are to think when we pray "Our Father Who art in the heavens"; the ascended Christ—not the man tempted of the devil, weeping over Jerusalem, hanging on the cross—but the Divine Man, now shining forth in full glory, having wholly put off the material human with its attendant temptations. We know how in our contacts with our earthly friends, as we come to know and love them, we pass from our first identification of them with their external appearance to a point when we see not so much the physical face as the spiritual shining through it. So should our vision of the Lord progress. Our first picture of Him in childhood must be that presented in His First Coming—just as our understanding of Him must be based upon the Letter of the Word—but if we grow up spiritually through a deeper study of the Word and a fuller understanding of His real life and work among men, our first picture of the suffering face of Jesus should become translated into a vision of the Divine Love which was manifested through it, and we should come to see His face, even as John saw it: "and his countenance was as the sun shineth in his strength." Thus we grow into the heavenly vision of the Lord, for we are told that the angels "are not permitted to think of the Lord's passion, but only of His glorification, and of the reception by Him of the Divine" (Apocalypse Explained, n. 476).

All the details of the new picture likewise become to us, as it were, illumined as we grow into an understanding of their significance: He stands in the midst of the seven golden candlesticks—His universal enlightened Church. He is like unto the Son of man—He is indeed a Person, that Very Man in Whose image and likeness we are all created. He is clothed with a garment down to the foot, and girt about with paps with a golden girdle—He appears to us clothed in the Divine Truths of the Word held in perfect unity by the bond of the Divine Love. His head and His hairs are white like wool, as white as snow—the Divine Government from inmosts to outmosts is pure and perfect

in motive, law, and act. His eyes are as a flame of fire—the Divine Providence springs directly from the Divine Love. His feet are like unto fine brass, as if they burned in a furnace—the Divine Life even in its lowest degree, where it touches the earth, the natural, is seen to become resplendent from the Love within. His voice is as the sound of many waters—the Word of God is seen to be full of truths for all. In His right hand are seven stars—it is in His power to give all knowledges of good and truth. Out of His mouth proceeds a sharp twoedged sword—there is power in the Divine Truth to disperse all falsities. When we so see Him, we too fall at His feet as dead, recognizing that there can be nothing of good or truth, nothing of life, from ourselves. The vision, however, is given not to condemn but to save, and as we realize that He is the first and the last, that He is alive forevermore—indeed, is Life Itself—then is His right hand laid upon us with the power that saves us from spiritual death.

For to lose the power to lift one's thoughts to God and find inspiration in the contemplation of Him is spiritual death, and only the new vision of the Lord can save the thoughtful man of today from this death. His understanding rejects the old picture, and without the new concept his highest aspirations are forced back upon the plane of morals. Worship of the Lord perishes when knowledge of Him perishes. He can no longer look to the Lord for guidance, and is forced to govern his life according to his own natural reason alone. Jesus Christ is no longer his Leader, but a mere figure of the past Whose teachings have served their purpose and are no longer practical for everyday life. Without a God, without the realization of One mighty to save, he tries to determine from himself what is best for the world and rushes from one external charity to another, trying to assist in every cause which seems worthy, more and more appalled at the growing number of problems and at the apparent futility of his own efforts. This is indeed the confusion of tongues, the modern Babel, each one setting up the standards dictated by his own reason and

trying to bring the world to accept them. In such so-called social service, founded upon the natural reason instead of upon the recognition and worship of the Lord, there is no spiritual life. "Except the Lord build the house, they labor in vain that built it." The world's problems are fundamentally not materialistic but spiritual, and in order to solve them man must look to the Lord and not to himself. Above his analysis of the world's present condition, he must have a vision of the Lord, of His purpose and power in His creation, and of man's relation to Him, a vision so clear, so sure, so positive that he can receive it with his whole mind and heart and confidently submit to it the government of his life. Such a vision of Himself has the Lord given man in His New Revelation; such a picture is that in the Apocalypse when His light shines through it, a picture of our God, our Lord Jesus Christ, Who is Love and Wisdom, the life and light of men, Who created us such that we might in freedom receive His love, and Who orders all things to the end that we may learn of Him and of our own choice turn to Him and abide in the blessedness of His love. It is this picture which should be to us the epitome of the Lord, for it sums up all that is taught of the Lord in the whole Word, reconciling all the seeming contradictions and divisions in the Godhead, meeting and answering all our needs, satisfying our minds and filling our hearts.

This is the God that the World is seeking. And He can be found only in the opened Word. We have been told that we need a new Bible, one up-to-date, written in our own vernacular and in terms of our own intellectual, political, and moral history. One almost wishes that someone would attempt the task: what a revelation it would be of the littleness of any man's mind! The world is not seeking this sort of a revelation. But it does want the New Revelation *from God,* the new revelation in terms of the new world's understanding which can enable the man of today to see within the story, allegory, and parable of the Letter of Scripture the living truths concerning the

Lord which he needs; to see within the seeming strange ancient history of the Old Testament present and ever higher applications; within the Gospel story of the man of Nazareth the marvel of the Lord's coming down to men in a clothing which they could see with their eyes, and putting off that finite covering little by little; and finally to see within the mysterious imagery of the Book of Revelation the Lord's Own Human, lifted up, glorified, the Very Form of God, through which He rules heaven and earth, drawing to Himself all who look to Him. Only this final vision can satisfy the world's need today. Since the time of the Lord's coming in the flesh, men have developed a keener sight than that of the senses, a sight which, looking beyond the fallacies of the senses, must also see beyond the appearances of truth in the Letter of the Word. They cannot accept as a fact the appearance that the sun rises and sets; neither can they accept as facts that the earth was created in six days and that the son of Mary is God. Their own rational faculty can discover for them the truth back of the apparent relation of the earth and sun, but it cannot show them the truth back of the Letter of the Word. The man today who wants a God that a man can understand and does not find him in the old beliefs is in the position of the blind man whose eyes the Lord had touched but once and who saw "men as trees walking." In order to see clearly he must have the second touch, the new revelation from the Lord Himself. The newly developed spiritual intelligence of man, like the partial vision which followed the first touch, is an advance over his former blindness and is from the Lord; but, just as the partial vision, had it not been followed by the second touch of the Lord, would continually have distorted things and led the man farther and farther astray, so the new intellectual development, without the new revelation from the Lord, leads men farther and farther from the truth, even to the point of imagining that their own self-consciousness is God. Men today have the capacity to receive the new light, and without that light their capacity becomes a destructive

agent. As Mr. Hutchinson says, "Light, light—that's what he wants; and the longer it's withheld the lower he'll sink."

Only in the Church of the New Jerusalem can he find this light, not because the individual New-Churchman is better or more intelligent than other men, but because there alone is the New Revelation acknowledged in its fullness, seen to be a complete system, and traced to its Source, the Lord Himself. The organized New Church is the specific custodian on earth of the New Revelation. It is a worthy custodian only to the extent to which the men and women who call themselves New-Churchmen proclaim that New Revelation and its Source, and themselves live according to it. Nor can the New Revelation be transmitted apart from the recognition of the human instrument used by the Lord to make it comprehensible. At His First Coming the Lord made use of the body of a woman as the instrument of revelation; at His Second Coming He made use of the mind of a man. We can see the Lord only through the instruments of His choosing. Yet how often we find ourselves in the attitude of concealing or apologizing for our connection with Swedenborg, and encouraging the belief that a man may be a Newchurchman without any acquaintance with the writings. How often we allow ourselves to forget that the Holy City the New Jerusalem is a system of truth, Divinely revealed from heaven, and that no blind gropings of the human mind or heart can attain it apart from its specific revelation. By our fear of being called "Swedenborgians," of being condemned as conceited, of being rejected as narrow, credulous, sectarian, of being misunderstood in general, we are making it possible for many ministers and writers in the world to read Swedenborg in their studies and give out his teachings as the product of their own minds, or as good things culled by their discrimination from the writings of an interesting scholar named Swedenborg. We even sometimes point with pride to such misuses of the writings, in the mistaken belief that by such means the New Church comes to many. We fail to realize that such plagiarisms have in them nothing

constructive: they do perform uses, but only in tearing down the old beliefs, not in building up the new. And, like all destructive things, they are dangerous, for in fostering the impression that the new teachings come of men and not from the Lord, they separate them from their Source, and so deprive them of all their healing power. Many are willing to believe with Emerson that Swedenborg is one of the great men of the ages. This is doubtless true, but no recognition of the personal achievements of Swedenborg will open the spiritual sight. It is the acknowledgment of the Source of the message which he transmitted which does this. The New Church is organized in the belief that the Lord used Swedenborg as the finite instrument of a New Revelation, that very New Revelation from the Lord which the world needs and is demanding, the revelation which breaks the seals of allegory and parable, which unveils, as it were, a new picture of the Lord to the eyes of man, and gives to their awakened understanding a new, satisfying, ever-increasing concept of God, and which restores to men the power of drawing from the Word of God in ever-increasing measures that living water which alone can satisfy their thirst.

Men universally, at some period in their lives, are impelled to seek the Lord. Even with the most arrogant, some crisis awakens them, if only for a moment, to the sense of their weakness and disease. Then, like Naaman the leper, being informed that there is a prophet in Samaria, they seek the king of Israel: they go to the churches for instruction concerning the Lord. Too often they find the churches, like the king of Israel, worshiping Baal, and their appeal is met with the answer "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" The church which has lost its faith in the sole Divinity of its Lord and Savior Jesus Christ and places its confidence instead in the gods of the people round about, which seeks to make religion a living thing in the lives of the people by devoting its energies to entertainment, moral uplift, and so-called prac-

tical philanthropy, is helpless to meet the ever present and growing spiritual needs of men. For they find no God there that a man can understand. There is no healing power in the waters of Abana and Pharpar. Only the waters of Jordan can avail: only in the Word of God can the healing truths be found. But the old churches, like the king of Israel, can no longer confidently direct men to this Jordan for healing. Only through the prophet can they learn of it.

The God that the world is seeking is indeed the old God, that same Jesus Christ Who is, and Who was, and Who is to come. But the understanding of Him, which alone can bring to the awakened man a saving faith in Him, can be found only by means of the New Revelation. We of the New Church are quick to see the pressing need of using the New Revelation to interpret the Old Testament lest it be wholly discarded by men. Do we realize that the need of interpreting the New Testament is equally urgent? In fact, today, theological discussion and intellectual attack alike center upon the New Testament, and in particular upon the Divinity of Jesus Christ. This is because in the Letter of the Gospels, men see only the man of sorrows, acquainted with grief, and however real and human he may be to them, they cannot identify him with the omnipotent God. In the face of this crisis, the old churches are doing the best they can. Lacking the light of the New Revelation, they are forced to one of three positions: to give up definitely and openly the belief in the Divinity of Jesus Christ; or to give up all attempts at specific teaching concerning the Lord, and confine their work to the plane of morals and external charity; or—and this is the best position of the three—to attempt to close the eyes of their rational minds and re-establish the blind faith of an age that is past. There are still people in the world—many people—whose individual states and needs are met by one or another of these positions; it is for this reason that the Lord permits the old churches to continue. But the specific need of the age for a God that

a man can understand they cannot meet. The New Church exists to meet this need. This is the work given it to do. It is the work upon which the salvation of the world depends, for without it all true worship of the Lord must soon cease and the conjunction of man with the Source of his life be broken. The New Church exists as the specific organ for the transmission of the true knowledge of the Lord to the newly developed man. If it steadily and fully performs this duty, the other organs, whose work it is to care for man's moral and physical needs, will all function better; but if the New Church neglects or perverts its proper task, all the world's organs will suffer.

We are witness today of a general revolt in the Church against cold intellectualism and dogmatism. These are indeed things which deserve condemnation, but we should clearly recognize that they never result from a sincere study of the doctrines. We must not blame doctrinal study for the faults of individuals, or think to create a new will by taking away the very means provided for its formation. We must not assume that a man cannot study the doctrines and live them too, that he cannot think and love at the same time. Nor must we assume that only the highly trained intellect can grasp the doctrines. It is true that the doctrines afford an ample field for the trained intellect and for unlimited study, but their essentials are within the grasp of everyone who truly desires to know and worship the Lord, and it is to these that the New Church is called to minister. The growth of the Church is greatly to be desired, but the Church does not grow by the accession of members who care nothing for its teachings. Numerical growth unattended by spiritual growth is essentially a decline. There are many in the world who want what the New Church alone can give. Shall we miss the opportunity of feeding these by spreading our table instead with confections to tempt those who are not hungry?

We are all deeply concerned over the decline in the organized Church. We have as individuals and societies

devised many plans and tried many and varied experiments for its upbuilding. Why not try the experiment of concentrating our energies upon the specific work given us to do and trusting the Lord for the result? Is it not really a lack of true faith which causes us to leave our charted course for channels of our own choosing? To be discouraged because we do not see immediate returns for our labors? We do need more knowledge of how to reach people, but we need even more a true realization of what we have to give them. It is not so much methods that we need, as inspiration and enthusiasm. Can we not imagine what the New Church would already be in the world if, from its beginning, everyone who called himself a New-churchman had recognized the surpassing value of the New Revelation and had made it the study and guide of his life, carrying it out into his daily occupation? We cannot expect to convince others if we have not convinced ourselves, or to attract others to the Lord if our lives do not show that He has become to us the All in All. As Mr. Hutchinson says, "A man wouldn't care *what* he had to give up if he knew he was making for something inestimably precious." The new vision of the Lord is that something inestimably precious which the world needs and is seeking. It is the revelation of the omnipotent God, Creator, Sustainer, and Ruler of the heavens and earth, as He sits upon His throne, our glorified Lord and Savior Jesus Christ. Through it men can see Him as a Person, as our Father, yet clothed with Divine majesty and power, inspiring worship as well as love and service. It is a vision of One at once tender, gentle, merciful, Divinely Human, and glorious, majestic, almighty, the Eternal God, a vision ever drawing nearer as our hearts are lifted up to Him, and ever increasing in splendor as our spiritual sight grows stronger, enabling us to recognize His loving Providence over the world, and to will that in our lives

"The government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Then,

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

Then, with all our hearts we will join in the angelic anthem:

"Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

Louis A. Dole

THE FIVE DISPENSATIONS: A STUDY OF THE INTERNAL SENSE OF NEBUCHADNEZZAR'S DREAM-IMAGE.*

By the Rev. James F. Buss

AS what is about to be presented is a study of Nebuchadnezzar's Dream-Image considered as a "Parable" of the Five Dispensations, it is desirable that we should have at least the salient points of the Dream itself and its interpretation before us at the outset; for we shall have to draw upon the "interpretation," as well as upon the Dream, in the task that lies ahead. In the Authorized Version, the Dream reads, when condensed, as follows:

Thou, O King, sawest and behold a Great Image. . . . This Image's Head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. This is the Dream; and we will tell the interpretation thereof before the King. Thou, O King, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . . Thou are this head of gold. And after thee shall arise another kingdom, inferior to thee [which would be, of course, "the breast and arms of silver," v. 33] and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. . . . And whereas thou sawest the feet and toes, part of

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potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. . . . And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other peoples, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever. (Daniel ii. 31-44.)

The next requisite is the general doctrine of the Five Dispensations as revealed by the Lord at his Second Advent, and the spiritual sense of Nebuchadnezzar's Dream-Image in its applications to that doctrine, and so to our subject. These are set forth in numerous places in the Doctrines, but I shall confine myself to three only, all of them occurring in the Chapter on The Consummation of the Age, the Coming of the Lord, and the New Heaven and the New Church, in the "True Christian Religion."

The first of these, presenting the subject in a general summary, is n. 760, and runs as follows:

Since the creation there have been four Churches in general on this earth, in a regular succession one after another, as is evident from both the historical and prophetical parts of the Word, especially from the Book of Daniel, where the four Churches are described by the Statue that Nebuchadnezzar saw in a Dream (ch. ii). . . . . The first Church, which may be called the Most Ancient, was extant before the Flood and its consummation, or end, is described by the Flood. The second Church, which may be called the "Ancient Church," was in Asia and part of Africa, and this came to its end, and perished, by idolatries. The third Church, which was the Israelitish, began with the promulgation of the Decalogue on Mount Sinai, was continued by the Word written through Moses and the Prophets, and was consummated, or came to an end, by its profanation of the Word, which profanation was at its height when the Lord came into the world. . . . The fourth Church is the Christian, which the Lord established by the Evangelists and the Apostles. Of this Church *there have been two epochs, one extending from the time of the Lord to the Council of Nice, and the second from that Council to the present time.*

The other two passages, nn. 786 and 787, not only con-

tinue the subject from this general summary, but enter into particulars and causes which are quite vital to any adequate and genuine understanding of the important subject with which we are concerned, and also to any true grasp of the real significance of the New Church, signified by the New Jerusalem in the Apocalypse, in the series, and of its absolute distinctiveness from all other Churches that have ever been, and the only other Church, its numerous divisions notwithstanding, that now exists—the First Christian Church, now at its end. Number 786 reads:

That there have been four Churches in general on this earth from the beginning; one before the Flood, another after the Flood, a third, the Israelitish, and a fourth named Christian, has been shown above; and, since all Churches depend upon the knowledge and acknowledgment of one God, with whom the man of the Church may be conjoined, and none of those four Churches have been in that truth, it follows that *one* Church is about to succeed these four, which will know and acknowledge the One God; for the Divine Love had nothing else for an end, when it created the world, than to conjoin man with Itself and Itself with man, and thus to dwell with man.

That the former Churches were not in the truth, is because the Most Ancient Church which was before the Flood worshipped the Invisible God, with whom no conjunction is possible; the Ancient Church, which was after the Flood, in like manner; the Israelitish Church worshipped Jehovah, who in Himself is the Invisible God (Ex. 33. 18-23), but under a human form (which Jehovah God put on by means of an angel); in which he was seen by Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes by the Prophets; which human form was representative of the Lord who was to come. . . . The fourth, however, is the Church which is called Christian: it, indeed, with the mouth acknowledges one God, but in three persons, of whom each one singly, or by himself, was God, and thus a divided Trinity, and not a Trinity united in One Person: hence, the idea of three Gods sticks in the mind, although the phrase "one God," is on the lips. And, moreover, the doctors of the Church, from that very doctrine of theirs which they composed after the Nicean Council, teach that there must be belief in God the Father, God the Son and God the Holy Spirit, all invisible because existing before the World in a similar Divine essence—yet, with an invisible God, as has been said above, conjunction is not possible—not knowing that the one God, who is Invisible, came into the

world, and put on the human, not only that He might redeem men, but that He might become visible, and thus susceptible of conjunction.

I would interject here that this radical defect, common to all the *first* four Dispensations, suggests a tentative quality in them all, which constituted them rather strivings after, than realizations of, the true and genuine, the ideal "Church," which alone is capable of providing for them the fullness and reality of "conjunction" with God, which alone can satisfy the Divine purpose in creating the universe.

Number 787 exhibits the difference in this respect in the case of the New Church, and the reason why it is, at once, the climax or the "crown" of all its predecessors. It tells us:

That this Church is the Crown of all the Churches which have been up till this time on the terrestrial globe, is because it will worship the One Visible God, in whom is God Invisible as the soul is in the body. That thus, and no otherwise, conjunction of God with man is possible, is because man is natural, and hence thinks naturally; and conjunction must be in the thought, and hence in the affection of his love; and this takes place when man thinks of God as a Man. Conjunction with God Invisible is like the conjunction of the sight of the eye with the expanse of the universe, whose boundary one does not see: as, also, like the sight in mid-ocean, which falls into the air and on the sea, and perishes; but conjunction with God Visible is like the visible appearance of a man in the air or on the sea, spreading out his hands and inviting to his arms—for all conjunction of God with man must also be reciprocal of man with God; and this latter reciprocation is not possible except with God Visible.

That God, before the human was assumed, was not visible, the Lord also himself teaches in John: "Ye have not heard the voice of the Father at any time, and ye have not seen his shape" (v. 37); and in Moses, "That no one can see God and live" (Ex. xxxiii. 20). But, that He is seen by means of His Human, in John: "No one has seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath shown him" (i.18); and, in the same, "Jesus said, I am the way, the truth and the life, no one cometh to the Father but by me: he that knoweth me knoweth the Father, and he that seeth me seeth the Father" (xiv. 6, 7, 9).

We note that, according to the first of these passages, n. 760, the four Churches preceding the New Church signified by the New Jerusalem in the Apocalypse, are described by the Statue that Nebuchadnezzar saw in his dream—what I have called "his Dream-Image." Now, on the face of it, this does not appear obvious. Indeed, some would feel that the "interpretation" following upon the dream in the Book of Daniel, is not consistent with such a claim; for that "interpretation" distinctly states that it stands for a series of "kingdoms," of which Nebuchadnezzar's was the first and was represented by the Image's "head of gold." This matter, evidently, needs looking into.

After dealing with the four kingdoms of gold, silver, brass and iron, the "interpretation" continues, "In the days of these kings"—evidently meaning, "when the days of these kings draw to their end," "shall the God of Heaven set up a Kingdom which shall never be destroyed"; and this Kingdom of the "God of Heaven" is expressly identified with the "stone cut out without hands," that "smote the Image, and became a great mountain and filled the whole earth" (ver. 35).

It is manifest that this particular "Kingdom" of "the God of Heaven" is the climax towards which all the previous "kingdoms"—which it superseded, be it noted—tended. Those "kingdoms," evidently, were not "Kingdoms of the God of Heaven," although "kingdoms," but rather man-made and man-directed and governed "kingdoms," from which fact, indeed, they derived their infirmities and transitoriness; and they found their fulfilment and fruition in the last Kingdom "set up" by "the God of Heaven," and therefore pre-eminently "the Kingdom of God." But what is the "Kingdom of God" on earth but the Church? After His parables of the Barren Fig-tree, the Two Sons and the Wicked Husbandman, in the 21st Chapter of Matthew, the Lord said to His hearers, "the chief priests and elders of the people" (ver. 23), "therefore I say unto you, the Kingdom of God shall be taken away from

you and given to a nation bringing forth the fruits thereof" (v. 43); and I suppose no one has ever been in doubt that, in these words, the Lord was referring to the transfer of His Church, at the time existing among the Jewish nation, from them—owing to their unfaithfulness—to the Gentile nations around, whom they despised, among whom it became the historic "Christian Church." The Church was the "Kingdom of God" which was taken away from the Jews and established among the Gentiles; and wherever the expression, the "Kingdom of God," or its equivalents, occurs, in the Word of either Old or New Testament, as existing, or to exist, on the earth, it is the Church, which is the Lord's "Kingdom" on earth, that is meant. In the "interpretation" of Nebuchadnezzar's Dream now before us, therefore, this is the case: the "Kingdom" which "the God of Heaven" was to "set up," is the Lord's true Church —His true Church because He Himself set it up; and, for the same reason, an undying Church, for "it shall stand forever" (ver. 44).

And since the last "Kingdom" is so manifestly the Divine, perfect, enduring Church of the Lord, it follows, of irresistable necessity, that the other "Kingdoms" are also "Churches"—lacking, however, for some reasons, the perfection of the last, by virtue of which it was to "stand forever," and for lack of which they all in turn passed away. What that defect or shortcoming was, the doctrine already brought before us declares: it was the lack of the perfect knowledge and acknowledgment of the one Visible God, the Lord Jesus Christ in his glorified humanity, to be possessed by the crowning Church, the Church of the New Jerusalem, but not possessed by any of its predecessors. That this fundamental truth could not have been fully appreciated by the first three Churches—the most Ancient before the Flood, the Ancient after the Flood, and the Israelitish—is sufficiently evidenced by the fact that God had not made Himself visible in His own Humanity, in their times, but only in a "representative" humanity borrowed from an angel, through whom He, for the moment, manifested Him-

self on certain special occasions. That the full knowledge and acknowledgment of the Visible God in whom is the Invisible, does not exist in the first Christian Church is evidenced by the fact that that Church is, and has been, ever since the Council of Nice, divided into two camps on the subject of the Godhead, in one of which, the Unitarian, the true *Divinity* of the one Visible God, the Lord Jesus Christ, is expressly denied, and in the other, the Trinitarian, it is mutilated and destroyed by dividing God into three, by the fantastic doctrine of three divine persons each of whom singly and by Himself, is God, Lord, Almighty, Infinite and Eternal. In the Church of the New Jerusalem, on the other hand, as is well known to us all, that essential truth, the indivisible Oneness of the Godhead in the One Person of the Lord Jesus Christ, is the very corner-stone, no deviation from which could be tolerated amongst us.

It is quite remarkable how this great distinction between the first four Churches and the final one stands out in Nebuchadnezzar's Dream, when spiritually understood. The "Kingdom" of the "God of Heaven" actually was the "stone cut out without hands" that "smote the image on its feet that were of iron and clay, and brake them to pieces," so that the whole image was "broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away so that no place was found for them" (ver. 35); for it was this stone that became "the great mountain that filled the whole earth," which is the Kingdom "set up" by the "God of Heaven" in the "interpretation," and the New Church of the Second Advent of the Lord—the New Jerusalem of the Apocalypse—in the spiritual signification proper.

And the signification of the "Stone" is brought out with almost startling clearness in the context of the Lord's prediction to the "chief priests and elders," that the "Kingdom of God" should be "taken from them."

> Jesus saith unto them, did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvellous in our

eyes? Therefore, I say unto you, the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder" (Matthew xxi. 42-44).

That "Stone" is, by general, almost universal, consent, the Lord Jesus Christ Himself, acknowledged in the Church as God, and, strictly and properly speaking, as God alone. It is that truth that overthrows and "grinds to powder" all the falsities into which former Churches have, in succession, sunk, and from which the entire glorious structure of the Holy City, New Jerusalem, the doctrine of the New Church in its whole length and breadth, springs up, so that it may almost be called the one doctrine of the New Church. Note, also, the identity of the *fate* of anyone upon whom the stone of which the Lord spoke should fall, with the fate of the image which the "stone cut out without hands" smote "on its feet of iron and clay." In the former case, the Lord declared, "upon whomsoever it shall fall, it shall grind him to powder"; in the latter, the records runs:

Then was the iron, the clay, the brass, the silver and gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them (Dan. ii. 35).

That the same thing is spiritually signified by the "Stone" that, though rejected of the builders, became "the head of the corner," spoken of by the Lord, as by the "stone cut out without hands" that smote Nebuchadnezzar's dream-image on its feet, and shattered it to pieces, itself becoming "a great mountain that filled the whole Earth," it seems impossible to doubt. And that "something" is, as we have seen, the knowledge and acknowledgment in the Church, of the Visible God in whom is the Invisible, namely, the Lord Jesus Christ, in His Glorified Humanity, as the only God of heaven and earth.

Another point claims our notice: the Most Ancient Church, represented by the head of the image, was principled in celestial good, which is "the good of love to the

Lord"; which is the spiritual reason why the image's head was of gold, for gold corresponds to the good in question. That Church, therefore, was a Celestial Church. Its successor, the Ancient Church, was principled in spiritual good, which is "the good of love to the neighbor," to which silver, among the metals, corresponds; which is why the image's breast and arms were of silver; and that Church, therefore, was a Spiritual Church. The third Church, the Israelitish, was principled in "the good of obedience," however, which is a natural good to which brass corresponds. Hence, the image's belly and thighs were of brass. And the Israelitish Church was a Celestial-natural Church.

The fourth, and last, of the Churches which have preceded the New Church about which we learn in the "True Christian Religion," the historic Christian Church, was principled in natural truth (or, what is the same thing essentially, "the good of faith"), to which iron corresponds; hence the image's legs and feet were of iron, and the first Christian Church was a Spiritual-natural Church.

The difference between the Israelitish and the Christian Churches, in a word, strictly speaking, is not one of degree; both were of the same degree, the natural, but the Jewish Church was not in truth at all, only, when faithful to its responsibilities, in good—the good of mere obedience to requirements the meaning of which was not understood, which is celestial-natural good; to the Christian Church, on the contrary, truth was taught from the Lord's own lips, and afterwards from those of the Apostles; and *its* "good," as long as it yielded any good, which was in its first three centuries, was the "good of *truth*," or "the good of faith," which is spiritual-natural good. The entire image, therefore, representing the first four Churches in the history of the world, which its four specified portions signify in the spiritual sense, covered, between them, the whole area, so to speak, of the human mind, in its celestial, spiritual and natural degrees; which were all of them laid waste, in turn, in the decline and consummation of the respective Churches, until, at the consummation of the first Christian Church,

the whole human mind, throughout its three degrees, had been thus laid waste as to good and as to truth.

By the time of the full establishment in the world of the New Jerusalem, the crown of all Churches, and the one real and true Divine Church of the entire series of the five Dispensations, all its predecessors were to be finally done with, and the world should know them no more: "And the wind carried them away, that no place was found for them."

The last point in this immediate connection, is, that the entire "place" occupied by the whole four former dispensations, in their series, is to be taken singly by the New Church; for "the stone that smote the Image became a great mountain and filled the whole earth" (v. 35). The New Church, therefore, is neither a Natural Church, a Spiritual Church, nor a Celestial Church: it is *at once* Natural, Spiritual *and* Celestial: first, Natural—"Learn a parable of the fig-tree"; then Spiritual; and lastly, Celestial,—the perfect "Church," not only in quality as being the only truly Divine Church in the series, but also in extent, or scope, as covering, in itself, all the degrees, and thus being adapted to all the needs in spiritual things, that mankind can ever hereafter know—"the measure of a man, that is, of an angel."

It only remains to draw attention to the peculiarity of the feet of the image being "part of iron and part of clay; or partly strong and partly broken." This is brought out in "Apocalypse Explained," where we are taught that "by the legs which were of iron, is meant the fourth state of the Church when there was no longer natural good, but only truth; but by the feet, which were of iron and clay, is meant the last state of the Church, when there are truth and falsity—truth in the Word and falsity in Doctrine. When the truths of the Church are falsified and doctrine is drawn from falsified truths, then the state of the Church is "part iron and part clay," and thus "the kingdom is partly strong and partly broken." When we recall the teaching of "True Christian Religion," n. 760, "the fourth Church is the Christian, which the Lord established by the Evangelists and the

Apostles. Of this Church there have been two epochs, one extending from the time of the Lord to the Council of Nice, and the second from that Council to the present time" (see above)—it is not possible to avoid the conclusion that the post-Nicean epoch of the Christian Church is what is signified in the image by the feet, which were "part of iron and part of clay," or "partly strong and partly broken"—partly in truth, which, in the natural degree, is signified by the iron, and partly in falsity, which is signified by the clay. It is vital, however, to observe, that it is not the "doctrine" of the first Christian Church in its last epoch, that is partly true and partly false. It is that Church itself, in its concluding epoch—"partly in truth and partly in falsity." Its "doctrine" is wholly false, and that Church is only in truth, the point is, in virtue of its possession of the Word; it has "truth in the Word and falsity [not partly truth and partly falsity, only falsity] in Doctrine." That is the last state of the First Christian Church; its Doctrine wholly false, and its only hold on any truth at all consisting in its mere possession of the Word. But what must be its internal state when the Divinity and holiness of the Word are coming to be openly denied, and the idea that it is Divine is scouted and mocked at as an exploded superstition, for which intelligent and educated men and women have nothing but a smile of pitying contempt, as is now the case?

In such a state of the Church it is that the great "corner stone" has been "cut out without hands"—revealed from God Himself, striking—feebly, as yet, it is true—the image "on its feet," which are "part of iron and part of clay," and is destined eventually to break them to pieces, and itself become "a great mountain which will fill the whole earth" —the "crown" of all the Churches that have ever existed in the world.

Jas. F. Buss.

SWEDENBORG'S WORK ON MARRIAGE LOVE

By James E. Young

THE Rotch Trustees have on hand the plates of their edition of Swedenborg's Works; and with a view to making these plates useful, they are having printed and bound five hundred copies of "Heaven and Hell," two hundred copies of "Divine Providence," and two hundred copies of "Marriage Love." The idea is to have them printed in the best possible manner by the Riverside Press, and in different styles of binding to make attractive volumes of them. When they are ready, it is planned to advertise them extensively in the papers of eastern New England. The aim of the Trustees is two-fold: first, to get Swedenborg's Works before the public; second, to see if a fairly persistent campaign of advertising such titles as referred to above, will bring a commensurate response, in the endeavor to find out if there is an awakened feeling on religious subjects in the community.

When this idea was communicated to some of our ministers, it was found that there were objections to including the work on Marriage Love. Certain ministers were especially emphatic and insistent that the book be not advertised and distributed. They based their objections on the character of certain sections, which are more or less familiar to us all. They took the ground that an undue publicity given to these parts of the work would militate against the growth of the Church. Other ministers to whom the question was referred appreciated that the subject was a timely one; that there is an increasing interest in the subject matter; that the book contains matter that is very useful; which indeed, as has been said by people outside of the Church, is the very best existing statement of the blessings of married life. They are confident that the bene-

fits of the work would be far-reaching. Most of the latter think and urge that if the book is published and advertised extensively, it should be published with certain notes or references, those notes to be gotten out by a Committee of Ministers.

The purpose of this paper is to consider the book in a general way, and to balance the pros and cons of publishing and distributing it as freely as the other books.

The question of the relation of the sexes is a very important one, important not on account of the misuse of the relation, but on account of its extraordinary correspondence. The correspondence is of the highest. The whole human race—the whole world and the whole universe—is based upon the relation between man and woman. It is the seminary of the human race. Without it, the human race would perish, with the result that the heavens themselves woud perish, and the whole universe would come to nothing. It is for this reason that the question is instinctively important with every human being. This reason, of course, is not appreciated by humanity at large, but it is true, nevertheless. The question of the propagation of the species is the most important, not only to human beings, but to the whole animal and plant life. Next to getting food and subsistence, comes the question of propagating and extending the life of the species, and Divine Providence acting through nature has taken care that every plant and every animal no matter how large or how small, and including man, is given the strong instinct of propagating its own species.

"Marriage Love" covers this important subject exhaustively, treating it in the light of Heaven and in the light of Hell. Parts of the book are found in Swedenborg's other works, but a large part of the substance is found only in this work. We have, therefore, presented to us a very important work, an integral part of Swedenborg's teachings; teachings which we and our predecessors have tried for over a hundred years to get before the world. An obstacle to this is the apparently objectionable form in which some of the truths are stated. We should consider carefully

which is of the greater importance, the benefit to be derived from the truths, or the detriment to come from the manner in which the truths are stated.

There are several things about the book which are unique. First is the title page. Swedenborg published thirteen religious works before this; but this is the first religious work to bear his name as author.

Most of his scientific works were published in Amsterdam, but in 1745 he began publishing them in London. The first thirteen volumes of the Theological Works were published in London beginning in 1749, and the rest, with one exception (Intercourse between Soul and Body) were published in Amsterdam.

Up to 1768 when he published "Marriage Love," all of his religious works had been published anonymously. In 1768 he published "Marriage Love" in Amsterdam, and put on the title-page, by "Emanuel Swedenborg, a Swede"; and at the end of this book, he gave the list of the thirteen theological works already published by him. The "Intercourse between the Soul and Body" was next published in London in 1769 anonymously. The next book, "Brief Exposition," was published in Amsterdam in 1769; and he used the same expression on the title-page, "By Emanuel Swedenborg, a Swede." On the title-page of the last work, "True Christian Religion," published in Amsterdam in 1771, he put "By Emanuel Swedenborg, Servant of the Lord Jesus Christ." After publishing "True Christian Religion," he left Sweden for London, and never returned. He died in London in 1772.

Another thing to be considered about "Marriage Love" is that when a number of the books were sent into Sweden, shortly after publication, they were seized by the authorities under a law which provided that no religious teachings should be admitted into Sweden which were contrary to the established church, and that all religious books should be first examined by the constituted religious authorities before they would be allowed to be circulated. When Swedenborg first heard of the seizure, he was very indignant, and he

wrote a letter to Dr. Beyer, dated October 30, 1769, telling of the seizure; and in that letter he says that an examination of the work under the Swedish law was unnecessary as the book does not treat of theology, but chiefly of morals. A few books were sent into Sweden, but the ban was never removed, and those that were detained were sent out of the country. This book apparently attracted more notice and caused more discussion than all the rest of Swedenborg's books put together up to that time.

Another thing is that Swedenborg tried to introduce the work personally into Sweden, although, as is seen later, he did not think the Swedes were interested in religion.

It is an interesting matter for thought as to why Swedenborg should have attached his name as author first to this book, and also designated his nationality. It is true that at the end of this book he acknowledged that he was the author of all of his previous works and it might well have been a mere accident that the time for disclosure of authorship arrived at the time of the publication of this book. It may be also that he designated himself as a Swede in an effort on his part to identify himself, as he was, of course, well known in Sweden at that time, and probably not well known elsewhere.

There is another way of looking at the matter, however, and this is that Swedenborg himself thought that this work was especially suited to the Swedes and by emphasizing the Swedish origin he might obtain a better audience in Sweden. This is borne out by the effort he made to obtain its circulation in Sweden, which he does not appear to have made in behalf of any of his other works.

It appears that Swedenborg had a very bad opinion of his countrymen, and in the "Spiritual Diary" he writes as follows about them:

> The Swedes are among the most wicked of nations. They are supremely malicious. All goods are adulterated and all truths falsified in their minds. Their profession of Christianity is little else than oral. It is impossible to describe the profligacy of most of them. The worst give themselves up to sorcery after death;

those who have practised arts requiring skill, such as mechanicians and gardeners, turn them to magic. These commit crimes which I am not allowed to set forth; they are horrible beyond imagination.

He also writes later:

The small papers entitled "A Brief Exposition of the Doctrines of the New Church" I have sent only to Bishop Benzelius with strict injunctions not to lend it to any one, for there are few in Sweden to penetrate with the understanding into any matter belonging to theology, and unless they do so, they cannot perceive any enlightenment from God's Word.

It does not appear that Swedenborg had a much better idea of the Christians of his day in general, as he has the following to say about them:

Christians attend church and are in some degree of holiness whilst there; they receive the Holy Supper, they sometimes indulge in sanctimonious conversation, and they live in external friendship. To the outer eye they display nothing but what is pleasant, but inwardly they are altogether different. In the other life, it becomes manifest that they hated each other, that they hated the truths of faith, and especially, that they hated the Lord; for when the Lord is merely named before them, their spite, aversion, and contempt for Him break forth; and this is in the case of those, who in the world were accustomed to speak reverently of Him, and who had preached His Gospel. . . . Such are Christians at this day as to their interiors, except a few who are not known.

He had a much better opinion of the Gentiles:

They behave modestly, intelligently and wisely, and easily imbibe the truths they are taught. . . . They indulge no hatred, never revenge injuries, never practise stratagem nor artifice, no, nor wish ill to Christians, although Christians on their part despise the Gentiles, and do them all the hurt they can.

There are some Gentiles, who during their abode in the world have learnt that Christians lead the worst of lives, being addicted to adultery, hatred and quarrelling, to drunkenness and like enormities, which they are shocked at as contrary to their laws, manners, and religion. These dread more than others to accept the truths of faith, but when assured by the Angels, that such crimes are in complete opposition to Christianity, they believe and adore the Lord, but not without some hesitation.

It seems to be a fact that in Sweden at that time the state

of politics and business was such that it was impossible for young people to get married early and it was necessary for them to postpone marriage until comparatively late in life.

We know that the Bible, or the external form of the Bible, was changed and colored and made what it is by the fact of being a history of the Jews, and we have a right to assume that Swedenborg's works show his nationality and ideas. For some reason unknown to us, the Lord chose the Swedish race as the parent of His messenger. Why he should choose the Swedish race, why He chose the family of Swedenborg and why He chose Swedenborg himself, we cannot say. It would be an interesting matter of study by a competent person if such could be found. Some characteristics, as they appeared in the Swedish nation, in Swedenborg's family and in Swedenborg, were best suited to God's purpose. Swedenborg with all his preparedness for the work still remained a Swede. He was a patriot, and still had the good of the Swedes at heart. All that he writes had the stamp of his personality.

With these things in mind, we may infer that Swedenborg was influenced by the idea that he was helping his countrymen by the book. Not indeed from a religious or spiritual standpoint, but simply from a purely moral standpoint, and it was doubtless true that the moral side of the book was perhaps uppermost in his mind in his endeavor to get the book introduced into Sweden. He probably thought the Swedes needed the moral teaching and were entirely incapable of appreciating the theological or religious part of the work, and this would probably explain his statement that the work did not treat of theology, but chiefly of morals.

But I cannot think that the book was for the Swedes alone, nor was it for the Christians of his time alone. It was for the whole world and for the ages to come. We know that the work was written at the command of the Lord and that everything in it was from the Lord Himself directly; but it was sent through the mind of a man as an instrument. There is nothing haphazard about any of the

Writings. Each work published by him is a wondrous miracle, a direct gift from God, bearing truths, the magnitude of which we have just begun to realize, and the full force of which will not be fully realized on this earth for ages. The books are written to last forever, and to be used forever, and are written so that as long as men continue on this earth and in heaven, they will be sufficient to lead them continually into new truths and into new ideas. It is very evident to us all that this New Jerusalem, the Crown of all Churches, this Church under which the world is to advance spiritually from infancy where it is now to old age, which will take millions of years, is no small affair. It is wondrously important.

The book in question is on a part with all of the rest; and when we look at it from this point of view, it seems sacrilegious and almost profanation to measure it by the polite conventionalities of the present day, and so measured, to desire to cut it up, blue-pencil it, annotate it, and rewrite it simply to meet our present ideas. It is on a par with Well's proposition to rewrite the Bible or the proposition to leave the Old Testament out of the Bible as being behind the times and out of date.

The part of the book that troubles especially is the second part; although there are some sections of the first part that are considered objectionable. Taking a broad survey of the second part, it is fair to say that its purpose is to show the different grades of the evils of adultery, that some of these evils are not as important as others and that of two evils it is less harmful, as far as after effects are concerned, to commit one rather than the other. In other words, it is an essay on the degrees of evil. Evil is defined and differentiated from falsity. It is something done as a result of an intent. An act to be evil must be done purposely with knowledge and forethought. An evil cannot be done accidentally or unknowingly.

The part treats first some of these evils that are not of themselves sufficient to prevent regeneration, then it proceeds to enumerate others that are sufficient to prevent re-

generation, if persisted in and confirmed; other evils are such that they render a person incapable of regeneration.

Swedenborg in his treatment of this question has made himself very concrete; and has come down to the common everyday facts of life. He has pointed out the quality of some kinds of evils corresponding to certain sexual acts or relations, and has named them and described them and told how and why they differ from each other; that some of the sexual acts are of greater degree of evil than others, that some have a worse effect on regeneration than others. He begins with the lesser and proceeds to the greatest evils. He has taken as the extreme of good what he calls "Marriage Love." This is taken as the highest possible form of perfection. That this is so is shown in his chapter on Correspondence of Whoredom and in various other parts of the book, where he says that the whole Heaven is called marriage, and the whole Hell is called adultery. He also says: "Therefore by Marriage Love is meant not only this love itself but also all celestial and spiritual love," and makes many statements of similar import. Marriage Love, therefore, is Heavenly Love. No one can be regenerated unless he has this same Marriage Love. If this were taken narrowly, it would mean that bachelors, divorcees, and maidens could not be regenerated. Clearly by the use of the term "Marriage Love" he means Heavenly Love. Marriage Love in the ordinary use of the term is simply a small part of the love in its full sense.

Having taken this as the fundamental and the mainspring of all Heavenly Love, he proceeds to say that there are two kinds of evils: one, the non-scortatory kind and the other the scortatory kind. By the non-scortatory kinds, he means the evils that are not of themselves sufficient to destroy Heavenly Love in a man. By the scortatory kinds, he means evils that do destroy Heavenly Love. He proceeds to state in terms of the relation of the sexes, how some evils are not scortatory and some are. He says that some evils are not scortatory evils. He does not say, mind you, that they are not evils; he says they are not scortatory evils.

This, it seems to me, is where a large part of the criticism directed against this book is weak. It infers that inasmuch as Swedenborg says that some kinds of evils are not scortatory that he means that they are not evils. There is not the slightest justification for this. Swedenborg is laying down the laws for preserving Heavenly Love. Some evils do not destroy this Heavenly Love to the same extent as others. Upon one or two occasions he uses the expression, according to the translators, that these non-scortatory loves are not "unlawful." He does not mean by this expression "unlawful" that they are not evil. They are "not unlawful" simply in the sense that they do not transgress the laws which preserve the Heavenly Love; and he explains in the part why they do not transgress these laws.

A good deal has been said about "Conjugial Love" being the same phrase translated "Marriage Love," as though this was something distinct and separate and differing from Heavenly Love; and we have heard in discussions on this subject a good deal about the preservation of "The Conjugial" as though it were something distinct and separate from Heavenly Love. This idea is probably based to a great extent upon the use of the term "The Conjugial" or "Marriage Love" in this work. Is there really any foundation for saying that there is any marriage love distinct or separate from the love of Heaven? Are they not one and the same thing? Is the so-called "Conjugial" anything more than Heavenly Love? We may well question if it is.

Having thus laid down broad rules to measure evil, he warns us in the chapter on Imputation of Evils, lest we apply them too literally in judging others. The chapter begins with the text: "Judge not that ye be not condemned." It then proceeds to the universal truths that deeds themselves are not evil. Evil deeds are the doings of an evil will, no matter of what quality they may outwardly appear, and by good deeds are meant the doings of a good will, although outwardly the deeds appear similar to the work of an evil man. This is the grand lesson. The last paragraph in the book next to the relation sums it up.

From all these considerations comes now this final conclusion:—That not from the appearances of marriages, nor from the appearances of scortations, is it to be determined respecting any one whether he is in marriage love or not. Wherefore, "Judge not that ye be not condemned" (Matt. vii, 1).

No one can read this even casually and not agree that by "marriage" Swedenborg means more than the natural or civil union of a man and woman, and by "marriage love" more than the mere natural love of one man and one woman. "Marriages" means acts that appear good; "Marriage Love" means Heavenly Love, the regenerating love. What a wonderful message there is in this last Chapter of the Part. What enlightenment in the whole part for one conscious of his failings, and shortcomings, and worrying over his apparent failures? A man may judge himself but cannot judge others. Following out the motto of the New Jerusalem, he is permitted to enter rationally into his condition and position; is allowed to see just where he stands, and is given the light to see both the lesser evil and the greater, as well as the duty to reject both. With this as the purpose of the book, what could be more useful or more helpful?

Those who read the book only for the purpose of finding fault should not be considered. One with this purpose in mind could find fault with the Bible. We should consider only those who approach the matter in the spirit of endeavoring to get the real meaning of the book and its teachings. How would such a one, if impartial, be impressed with the second part? A fair answer would be the story of the Kramph Will case in Philadelphia.

Some time ago a fund was left, subject to certain conditions, for a New-Church school. When the time was ripe, the money was applied for by New-Churchmen, and their application was resisted by the heirs, who claimed that the New-Church teachings were immoral and so contrary to the public good, and, therefore, the legacy should not be used to promote these teachings, but that the legacy, being illegal, the money should be paid to them. It was so found

by the Judge of the Orphans' Court. The teachings of the book were ruled immoral and the money was ordered turned over to the heirs. The question was appealed and reheard before the highest court in Pennsylvania. All the so-called evil statements were brought to light, were paraded, dissected, analyzed, twisted and turned, emphasized in all ways possible by the Philadelphia lawyers (proverbially keen-witted) and all the statements were arranged so as to make the strongest case against the Church and to convince the Court that the New-Church teachings were evil and against public welfare. The general teachings of the Church were brought forward by our side. The Court heard the arguments, read the briefs, and considered the book and the teachings of Swedenborg; and the calm decision was handed down.

The judges who heard this case are unanimously of the opinion that the decree must be reversed. It cannot be sustained on any ground whatever. . . . The ground on which our united concurrence in rejecting the conclusions reached by the learned judge of the Orphans' Court rested was, that while there are writings of Emanuel Swedenborg which may be susceptible of a construction which would make them obnoxious to certain of our common standards of morality, yet it does not appear that such writings constitute any part of the religious doctrines of the New Jerusalem Church, at least not with that interpretation put on them which would make them offend.

That was a supreme test of the question from the natural logical point of view; a decision on the natural plane, on the plane where the most trouble is feared. A fair, impartial judgment need not be apprehended. Cursory readers might claim the teachings to be evil morally; they may claim that the book furnishes justification for evil ways. Justification for those, when desired, can be found in very many places; in fact one having determined on evil can find justification anywhere he may look. The case proves we have nothing to fear from a proper consideration of the book.

It seems to me that the book should be treated just like the other books. It should be published and used as the

occasion demands. The parts objected to should not be emphasized either by pointing them out and quoting them unnecessarily or by leaving them out of any published edition and making them conspicuous by their absence. Let us not call attention to them by referring to them in special notes or reference. Give them as much publicity and no more than the rest is getting. We all need every part of that book just as we all need every part of the other books. Are we not inclined to be hysterical about the book? Are we not inclined to emphasize too much mere imaginary evils resulting from its use? Let us consider the matter rationally and seriously, but not more so than other serious matters.

Have we not at the present day allowed ourselves to get into a state of mind where we cannot properly weigh the sixth commandment and its infractions? This cannot be a proper frame of mind to be in about it. It is not really normal, but is the result of our growth, education, and perhaps civilization. It concerns matters which as descendants of the Puritan stock and institutions we have never openly referred to or discussed until comparatively recently. Our parents never made it a practice to discuss these things with their children and instruct them. There is a general feeling now that this was wrong and that much harm has resulted from it. If this feeling which led to our parents' reticence were not so strongly developed in us, would we be so wrought up about the book? Is this not a defect in our mentality? Are we not looking at matters which in themselves are common and everyday only from the evil standpoint and so making ourselves afraid of them? Shall we not help matters more by looking at them as they really are, using facts rather than fancies, and throwing aside our prejudices? The longer we try to hide this book, the longer will it continue to be a skeleton in our closet. We are afraid of what people may think; afraid of snap judgment of people who only want to criticise. We know and all should know that Swedenborg taught purity and morality of the highest.

The Church of the New Jerusalem stands for that. Let us all stand for that. We all need this teaching in the chapter on Imputation in the Second Part "Judge Not." We all need the teaching of the various degrees of evils; not to encourage ourselves to commit them, but to avoid them.

JAMES E. YOUNG

THOUGHTS ON PRAYER

By Asa E. Goddard

"I have prayed and prayed, and it never did me any good."

"I don't see any use in praying, for I can't remember that any of my prayers was ever answered."

These and similar statements occasionally heard have led the writer to a study of the subject not only to satisfy himself, but if possible to be of some service to any who have said or thought that there was no efficacy in prayer. If such thoughts came only from worldly-minded, selfish people, it would be perfectly natural; but in some instances serious, earnest men and women striving to live useful Christian lives are discouraged, and see no use in continuing a habit which to them appears unproductive of any results. It is one of the saddest things that we in common with other denominations must meet and answer to the satisfaction of every rational unbiased mind.

In this, as in so many other subjects, we shall get the greatest help by going directly to the Bible for the words and example of Him who "was in all points tempted like as we are, yet without sin." We know almost nothing of the Lord's life previous to his baptism, but during all his ministry it is surprising to see how much of the gospel story relates to his praying. Of course, in a sense his whole life was a prayer, just as a life of faithful performance of duty with us is a constant prayer, but it is not the purpose of this paper to deal with the subject in any but the ordinary use of the word whether dealing with the Lord's prayers or our own.

It came to pass that Jesus also being baptized, and praying, the heaven was opened,

And the Holy Ghost descended in a bodily shape like a dove

upon him, and a voice came from heaven, which said, Thou art my beloved son; in thee I am well pleased. (Luke iii., 21-22.)

And when he had sent the multitudes away, he went up into a mountain apart to pray. (Matthew xiv., 23.)

And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. (Luke xi., 1.)

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

But I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren. (Luke xxii., 31-32.)

And I will pray the Father, and He shall give you another comforter, that he may abide with you forever;

Even the spirit of truth. (John xiv., 16-17.)

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. (John xvii., 15.)

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one. (John xvii., 20-21.)

This whole seventeenth chapter is a prayer, and the purpose is to give us eternal life.

Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. (Luke xxii., 42-43.)

Father, forgive them; for they know not what they do. (Luke xxiii., 34.)

Father, into thy hands I commend my spirit. (Luke xxiii., 46.)

From the prayers in the Psalms, which in the internal sense are the Lord's prayers, let us select one—

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee. (Ps. li., 10-13.)

He here asks to be delivered from the infirmities derived from the mother in order to *save us*. From these and many other passages we learn that the Lord began his ministry with prayer at his baptism, and that his last words

upon the cross, "Father, into thy hands I commend my spirit," were the final prayer marking a complete union with the Divine. Prayer was the constant practice of His life. He prayed for deliverance from infirmities that he might *bring us salvation.* He prayed for Peter, He prayed for His disciples, He prayed for all mankind, even for the forgiveness of His enemies. Prayer furnished Him the strength to resist the temptations immediately following His baptism; prayer gave Him the power to raise Lazarus, and brought the ministering angels in the agonies of Gethsemane. It was the Lord's prayer which impelled the disciples to ask him to teach them to pray, giving us the model with which all true prayer must forever harmonize. Prayer for Him was a rest from strenuous exertions, as when He sent the multitude away, and went up into a mountain apart to pray; and it was also a preparation for still greater service, as when He healed the demoniac after coming down from the Mount of Transfiguration.

The Lord's prayers were always answered—*"Thou hearest me always."* (John xi, 42.)

Besides His example we have His express command, "After this manner therefore pray ye" (Matthew vi, 9), followed by the wonderful words which are the epitome of all true prayer, just as all the Law and the Prophets hang upon the Two Great Commandments. This appears to be the only model the Lord has directly given us for any kind of worship. It is absolutely necessary that all our prayers square with this. But it is evident that the Lord did not intend that it should be our only prayer, any more than that we should learn the Two Great Commandments alone and discard the rest of the Bible. In Luke after warning the disciples of the danger of having their hearts "overcharged with surfeiting, and drunkenness and cares of this life," He says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things." (Luke xxi., 34-36.) He certainly approves of the publican's prayer for God's mercy. "If

ye shall ask anything in My name, I will do it." (John xiv., 14.) "Pray for them which dispitefully use you and persecute you." (Matthew v. 44.)

In understanding the Lord's meaning in these passages it is most useful to see how they were interpreted by his disciples, and how they were made a part of their lives. Of them He said, "Ye are they which have continued with Me in My temptations," and to whom He directly made the promise, "Ask, and ye shall receive, that your joy may be full." (John xvi., 24).

They prayed for help in the choice of Matthias in the place of Judas; they prayed in the ordination of Stephen soon to be martyred with the most wonderful prayer upon his lips, "Lord, lay not this sin to their charge." (Acts vii., 60). James in his epistle to the twelve tribes writes, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." (v. 16.) Again, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James i., 5, 6.) And the beloved disciple who prays from the heart, and possesses the confidence characteristic of true love, tells us:

> And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.
>
> And this is his commandment, That we should believe on the name of his son Jesus Christ, and love one another, as he gave us commandment. (I John iii., 22, 23.)
>
> And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:
>
> And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. (I John v., 14, 15.)

In understanding any unusual personage we naturally turn to his contemporaries, especially to those who have been closely associated with him, and have felt his spirit and have known his motives. How many wrong ideas of

prayer we had in childhood, how many misconceptions of the meaning of the Lord's precepts held by many adults, could easily be corrected by a careful study of the writings of these simple but wise men prepared in the Lord's providence to explain His mission in abounding fervor and faith. "Lead us not into temptation" was to them as much the language of appearance as that the sun rises is to us, and they recognized the necessity of temptation, and realized that it was never greater than we could bear—as in James i., 12-14:

> Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.
>
> Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man:
>
> But every man is tempted, when he is drawn away of his own lust, and enticed.

And in I. Corinthians, x., 13:

> There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

They knew that the Lord's promise to them, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," was limited by what He had previously taught them, as "Thy will be done," "Forgive, if ye have aught against any," and many other passages. The quotations previously given from John and James confirm this.

Not only the Gospels, the Acts and the Epistles teach us to pray, but the whole Bible, from Genesis to Revelation, from Abraham to Jesus Christ and the Apostles, furnishes many and varied examples of prayers, and shows us how they were answered. The Psalms consist mainly of prayers. Hannah in answer to prayer was given a son, called Samuel because he was asked of God. Samuel prayed for Israel. Elijah through prayer brings down fire to prove the true God; he likewise obtains rain, and brings back to life the widow's son. Solomon prays for wisdom

to govern his people, and at the consecration of the temple utters that beautiful prayer for his people which is found in II. Chronicles, vi.

After studying the Bible we naturally turn to him one of whose daily rules of life was "diligently to read and meditate upon the Word of God." The first thing that strikes our attention is the closeness with which his teachings on the subject follow the instruction given in the Epistles. Let us consider a few parallel passages. In I. John, v. 14, "If we ask anything according to His will, He heareth us": In Swedenborg "Arcana Cœlestia," n. 8179, "In genuine prayer it is believed at the time that the Lord alone knows what is best for us"; in James i., 5, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him": In Swedenborg, "Apocalypse Revealed," n. 956, "He who longs for truths and loves truths will by prayer receive them from the Lord without any labor of his own." In I. John iii., 23, we learned that belief in Jesus Christ and love for one another are essential if we are to receive any answer to prayer: in Swedenborg, "True Christian Religion," n. 108, "No one who does not believe in the Lord is heard" ; and in "Arcana Cœlestia," n. 10143, "The Lord regards nothing else in a man's prayer than his heart; that is, his interiors as to love and the derivative faith."

Without continuing the comparison, Swedenborg tells us (Apocalypse Explained, n. 248), that prayers effect nothing unless a man abstains from thinking and doing evils. In "Apocalyse Revealed," n. 926, he gives his own experience: "I prayed to the Lord, and suddenly the interiors of my mind were opened" (this was when trying to get rid of fantasies); and elsewhere he speaks of this opening of the internals as the ordinary answer to true prayer, adding:

But this with a difference according to man's state, and accord- to the essence of the thing which is the object of prayer; if the prayer be grounded in love and faith, regarding only celestial and

spiritual things as its object and ends, then in the prayer there exists somewhat resembling a revelation, which is manifested in the affection of the person praying, as to hope, consolation, or some internal joy. (Arcana Cœlestia, n. 2535.)

They who are in temptations are wont to slacken their hands, and to betake themselves solely to prayers . . . but when one fights as from himself, and still believes that it is from the Lord, he receives a *new will*. The prayers of those in temptations are little heard, for the Lord wills the end, which is the salvation of man, and does not act for prayers against the end. (Ibid, n. 8179.)

To pray with words which are not from the heart Swedenborg calls "babbling." It is of course useless.

Heaven is closed for those who pray for themselves against all others (Arcana Cœlestia, n. 4227). In the light of this thought consider *"Gott strafe England,"* blasphemously called a prayer. Can He who upon the cross prayed for the forgiveness of his enemies entertain a petition of hate? "If I regard iniquity in my heart the Lord will not hear."

Let us consider for a few minutes the efficacy of prayer in the estimation of men in different occupations who have done something worth while for the world.

Haydn, we are told by his biographer, resorted to prayer every time he met with a difficulty in his great musical compositions; and his prayer invariably gave him success.

Lincoln, while President, said: "I should be the most presumptuous blockhead upon this footstool, if I, for one day, thought that I could discharge duties which have come upon me since I came into this place without the aid and enlightenment of One who is stronger and wiser than all others."

Armstrong, while founding one of the greatest educational institutes in the world, met with intense opposition from both white and colored. Among the memoranda found after his death are these words, "Prayer is the greatest thing in the world. . . . it is the best thing I have ever done."

We have all been uplifted by the beauty and grandeur of the writings of England's greatest poet laureate, but

perhaps have never thought to ascribe his deep influence to the habit implied in Tennyson's own words, so often quoted:

"More things are wrought by prayer
Than this world dreams of."

Fosdick, in his little book on "The Meaning of Prayer," quotes from Dr. Hyslop, Superintendent of Bethlehem Royal Hospital, in an address at the annual meeting of the British Medical Association in 1905: "As an alienist, and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed, sleep-depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer."

Last spring the writer, deeply interested in the newspaper accounts of the praying of Centre College students previous to their entering into their athletic contests, wrote for first-hand information, and learned among other things the following facts, all vouched for by the secretary of the college as true in every particular. Charlie Moran became the college athletic coach in 1917. Previous to this Center had the reputation of being comparatively weak in athletics, having been defeated six years in succession by the University of Kentucky, and their morale was low. Since the arrival of Coach Moran they have never failed to pray before each contest. For three years they were never beaten in football, and have had an almost unbroken record since, although contesting with much stronger opponents than in former years. They have been state champions in football ever since 1917, and All-South champions in both football and basketball for last year, and tied for State championship in baseball. They were defeated by Harvard in football 31 to 14 in 1920, but won in 1921, 6 to 0. *They have never been penalized for roughness since prayer became a part of their preparation.* In the early part of 1921, their basketball team defeated

Harvard, Brown and Johns Hopkins in a single week. Coach Moran, in answer to the question, "If you prayed in the dressing room that you might win, and then lost the game, would that affect your faith?" replied:

> But that isn't the way to pray. . . . We have no chance to decide what is best for us. *I have never known any one of our boys pray to win.* . . . They ask for protection from injury; that they may be able to apply their full strength and ability; . . . that they may play clean.

When asked, "Do you believe in prayer for a football team as a psychological preparation, or as a matter of pure faith?" he replied:

> I believe in prayer in every way—at all times. I believe that when a boy with a clean mind and square instincts prays, his prayer is bound to be answered, providing he is asking for what is right to have and to be.

"Are you Catholic or Protestant?" His answer to the question, was, "Protestant. But that makes no difference. We have both on the Centre team. They all pray."

At the annual banquet, when a captain for the 1920 football team was to be chosen, and several candidates were proposed, Joe Murphy, one of their stars, said, "Fellows, we need guidance in this matter. What do you say to prayer?" The suggestion was adopted, and Murphy prayed:

> Our Father, direct us now in the choice of a leader. Help us to name a man who will lead us capably, not only in the field, but who by his moral character will set us worthy standards; one who will make and live real training rules; one, who in all phases of life, will show us the way. Let none of us here hold any prejudices or be moved by any other considerations. And inspire the one who is chosen to be such a leader. Amen.

The famous Bo McMillin was elected. The same Murphy, when asked if their football faith was laid aside with their football clothes, replied:

> I firmly believe that every member of the Centre team applies the practice of prayer to his private life. . . . We try to live off the field just as we play on it.

Out of a team of sixteen football players in 1920 four-

teen ranked excellent in their scholastic work. One was the honor man of the 1920 Seniors. The president of Centre College, Dr. Ganfield, says that the boys pray to do their best, and that the practice of prayer has a wonderful influence on the whole college. Profanity is not tolerated. An oath brings instant rebuke. One of the fourteen points in their creed is "We believe in the power of the Christian college to produce Christian men."

One might naturally ask if Centre College makes a specialty of athletics in order to attract young men. Let the following facts speak for themselves:

The Registrar of Johns Hopkins Medical School says that no other college in the country has sent so many men to them without a failure.

We are told that four out of eight fellowships awarded at Princeton for post-graduate work in English went to Centre men.

Twenty-six college presidents, ninety-eight college professors, thirty-seven Congressmen, eight United States Senators, ten governors of States, fifty-two circuit judges (both State and Federal) have been prepared at Centre College. No other college in the United States in proportion to its size has sent out so many leaders in political, educational, professional and industrial life of state and nation.

Are the prayers of Centre College men answered? The Lord does not make them a free gift of victory in football or in the attainment of scholastic honors by striking down their opponents with lightning or providing them with superhuman powers. The age of miracles, in the ordinary use of the word, is past. Elijah could call down fire and rain; the Apostles could perform miraculous cures; and, the greatest miracle of all, the Divine could and did take on a form like our own and came into the world. But the Second Coming of the Lord going on now is equally wonderful. In the childhood of intelligence miracles not only were not harmful, but positively useful. In the vastly increased scientific knowledge of the present

day such acts would destroy our confidence in natural law and take away our freedom. Intelligent *human* beings adapt their instruction to the age and mentality of their pupils. The child learns by the use of blocks and marbles and other concrete objects; the adult deals with the abstractions of mathematics, science and logic; but both are capable of being understood equally well. The Lord with infinitely more wisdom adapts His methods to our capacities. Prayer, not babbling or mockery, but genuine, sincere, unselfish prayer in the Lord's name is answered today as certainly as it ever was, and in a way that we can understand. The Centre College football player who prays simply to do his best *knows* that his prayer is answered. He has learned one of the greatest fundamentals of all prayer—that he must work with all his might in order to deserve the Lord's help. When the children of Israel were in cowardly fear at the sight of Pharaoh and the Egyptians close upon them, the Lord said to Moses, "Speak unto the Children of Israel *that they go forward.*" At the same time the player casts his burden upon the Lord—and free from the harrowing anxieties of those who are looking out for their own reputation only, free from the costly errors of self-confidence, unmoved by the gibes and taunts of the unfriendly, he calmly, steadily, intelligently uses his skill and strength to the greatest advantage. For him the beautiful words of Isaiah have more than a spiritual meaning, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Prayer does more than this. A man does not rise from his knees in communion with his God and play a mean game. His calm courage and fairness call out the applause and the moral support of all lovers of justice, and he has the inner strengthening approval of his own conscience. But far deeper than any of these things is the effect of prayer upon his daily life. It has taught him to hate what is profane and vulgar and low. Body and mind grow stronger as both are consecrated to manly unselfish

service. The high standing that these athletes hold in their work shows that their verbal prayers help them in the deepest prayer of all—the prayer of life in an earnest, whole-hearted devotion to their daily tasks. Two other most important facts we must not lose sight of—they pray *together* ("Where two or three are gathered together in My name, there am I in the midst of them"), and they pray for the *good of all.* The community spirit in modern games—the sacrifice hits in baseball, the organized interference in football, team work in tennis and croquet, all are outward manifestations of neighborly love. It is a spirit which should enter into all our work throughout our lives. In the repeated use of "our" in the Lord's prayer—our Father, our bread, our debts, our debtors—the Lord showed that he wished us to be united. The same thing is shown in one of His prayers, "Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word; that they may be *one.*"

From praying together for the good of all, may we not profitably pray for those who need special help? In knowing our own particular needs some of us have been in the habit of praying for ourselves alone. This is of course absolutely necessary at times, and with some of us very frequently; but if we confine our prayers to our own needs is it not likely that more or less sub-conscious selfishness will occasionally enter into our petitions, or that we shall become self-centred and morbid? We should pray sometimes for others, carefully guarding against a pharisaical spirit. One of the noblest women I ever knew wrote me many years ago from her rich experience, "I have come more and more to believe in the usefulness of praying for others." In the last chapter of Job is this striking sentence, "The Lord turned the captivity of Job, when he prayed for his friends." By this we understand that in this last unselfish service for others he was finally freed from the falsities with which he had been spiritually bound. Samuel and Solomon prayed for their people. James in his epistle says, "pray one for another." The

Lord repeatedly prayed for others, but this of course we should expect.

Now for direct answers to the questions usually proposed by those who do not pray.

1. Why should we pray?

It was the Lord's constant teaching by precept and example, and the results of prayer are wonderful beyond expression not only in His case, but in the experience of men from earliest history to the present time.

2. For what should we pray?

For anything, provided it is in the *name of the Lord Jesus Christ,* or, what is the same thing, in His spirit of humility and desire for the spiritual uplift of ourselves and of the world. It is right for us to pray for good health that we may be more useful; it is equally proper to thank the Lord for ill-health, if, like the Duke of Gloucester, we can see that thus we have been saved from an evil or selfish course in life. It is especially useful for each one to pray for guidance in his particular vocation, and no other prayers are likely to bring more satisfactory answers. Solomon received an "understanding heart" to judge his people, and was it not equally true of Abraham Lincoln? If modern rulers had all been accustomed to similar habits, would the last great war have been possible? If the Council of Versailles, instead of depending upon the wit of self-confident men, had met in the spirit of prayer to do justly, and if our senate had on bended knees implored help to do what was right, instead of what seemed politically expedient, can anyone doubt that there would be an entirely different state of feeling in the world today? Suppose every teacher were in the habit of daily prayer for patience in instructing the dull, for firmness and wisdom in dealing with the erring, for a spirit of justice and love of helpfulness in meeting all, would not the friction so frequently seen in schools be reduced to a minimum, and a higher type of citizenship result? Every one of us should pray for light to guide to service, and pray for the will and strength to perform that service.

3. Is not the Lord's prayer alone sufficient?

No, it is necessary at times to concentrate our whole effort on some definite purpose, and implore aid to accomplish that purpose, as when we need to get rid of some bad habit, or need enlightenment to accomplish a new or difficult line of work.

4. If a man has good instincts and is living a good life, what is the use of prayer?

If you have watched a cabinet-maker do his best work, you have been surprised at the fact that he spends perhaps one-tenth of his time in sharpening his tools. On the spiritual plane a corresponding process is even more essential. Our enthusiasm wanes as we get fatigued; we lose something of our high purpose as discouragements obstruct our path. We need sharpening, revivifying. Even the Lord Himself must needs send the multitude away and resort to prayer. Every man striving to live a good life most imperatively needs Divine assistance in conquering his worst enemies—the foes of his own household. You remember when the Lord healed the demoniac, his disciples asked, "Why could not we cast him (the evil spirit) out?" And the reply was, "This kind goeth not out but by prayer *and* fasting." In other words, the deepest-rooted evils require the Lord's help in addition to our own fighting signified by fasting. No man is sufficient unto himself in the battle of regeneration.

5. Are prayers always answered, and, if so, can we recognize the answer?

Some prayers (using the word in the general sense) cannot be answered. An unbeliever's prayer is mockery. A prayer against others contradicts the necessary spirit of forgiveness, and is essentially selfish. A prayer with an evil purpose is against the Lord's will. Prayers which throw everything upon the Lord without any co-operation on our part cannot be answered. A wise teacher does not do all the problems for a pupil; he only helps when it is needed. The Lord, infinitely wiser than we, requires our co-operation. Prayers which seek relief from the conse-

quences of evil-doing, without any real sorrow for the wrong done, are of little avail. One of the most affecting scenes it was ever my lot to witness occurred when a father, after explaining to his boy that he had done something very wrong, whipped him. After the punishment the little fellow stretched out his arms to his father, and begged him to kiss him. This act showed his repentance at the same time that it showed that the punishment, though severe, was nothing compared with the fear that he had lost his father's respect and love. Oh, if we could always go to our Heavenly Father in the same spirit, would He not receive us with even a deeper sympathy and love than this earthly father showed? Instead of excusing ourselves, and praying for help in avoiding the consequences of evil, if we could acknowledge as frankly as this boy did our faults in deepest humiliation, we should find that we had taken the first and hardest step in spiritual progress, and would know that our prayer had received an answer of peace.

Prayers which would defeat the Lord's purpose are not answered in the way asked. It is necessary for everyone to undergo suffering and temptation. Prayers for relief are answered with the necessary strength to endure, and this is the best kind of answer. In many other ways prayers are answered sometimes without our recognizing the answer. We may have been called upon to decide between two courses of action, the choice being one that is bound to affect our whole course in life. It seems for a time impossible to determine which is best. We pray for help, and by a quickening of conscience we discern that the course which seemed most attractive at first would not be the Lord's way. Our prayer has been answered. Or in another matter prayer has brought us into a state of mind in which disturbed feelings give way to clear thought, and we feel that we have worked our own way out of the difficulty, when in reality it was prayer which led to the necessary suggestion. Every *true* prayer, though perhaps unconsciously, comes from the heart's desire to do

the Lord's will, and to bring in His Kingdom. It is inspired by the Lord, and it is our return to the Lord, completing the circuit with the source of all life. Such prayers are necessarily *always answered.* They open the inner door of the heart, where the Lord is ever knocking. They make the yoke easy and the burden light. They bring us strength, illumination, comfort, hope, courage, joy and inward peace. More than anything else they make the presence of the Lord a *real* and *practical truth.* Blessed is that man who hears as his own personal message the Divine promise, "He shall call upon me, and I will answer him. I will be with him in trouble. With long life will I satisfy him, and show him my salvation"; and in whose heart echoes the grateful response, "I love the Lord. Because He hath heard my supplications, because He hath attended to the voice of my prayer, therefore will I call upon Him as long as I live."

Asa E. Goddard

SWEDENBORG AND THE SEXUALITY OF PLANTS

By the Rev. Charles A. Hall, F.R.M.S.

IF there be one fact of nature that is firmly established and cannot be gainsaid, it is the fact of sexuality in plants. Certainly there are some organisms classed as plants, such as the bacteria, or the blue-green algæ, which are described as asexual, but they are probably degraded life-forms. But as we ascend the gamut of plant-life nothing is more conspicuous than the development and emphasis of sex. Moreover, the principle of sex in plants is consistent in its activity; as one might say, one and immutable from the one-cell microscopic green alga to the most highly organized flowering plant. This sexuality is manifest in the existence of gametes, or marriageable cells, one of which is the male, or sperm cell, and the other a female cell, or ovum. The conjugation of the two sexual elements, the resultant production of zygospore, and the ultimate development of the zygospore in producing a plant or plants of the parental type, can be seen, in lowly algæ, under the microscope by any person who has the patience to observe the fascinating phenomenon. With greater difficulty and skilful manipulation and even more patience, the vital mechanism of sex may be observed in the higher plants, and it is discovered therein that exactly the same thing happens; a sperm-cell unites with a germ cell, resulting in the ultimate formation of an embryonic plant destined, under favorable conditions, to grow and be a reproduction of the parental type.

In the microscopic alga, the tiny zygospore is usually equipped for hard environmental conditions; it constitutes a resting or hibernating stage and awaits genial conditions before it germinates; and in the higher seed-producing

plants, the seed which contains the embryo resulting from the sexual union is also furnished against extremes of temperature, and in that form a plant can endure climatic conditions that would kill it were it not so well protected against "the slings and arrows of outrageous fortune."

In the higher, flowering plants the well-known pollen grain is technically known as the microspore. Within it is contained the sperm or male element which unites with the ovum or germ within the megaspore, or embryo-sac, in the ovule, or immature seed. When a pollen grain lodges on a ripe stigma, it germinates in a curious fashion. It develops a microscopic tube which forces its way through the tissues of the stigma and style until it reaches an ovule. It enters the ovule through a pore known as the micropyle and finally serves as a passage for the fertilizing male element, which, in the end, fuses with the contents of the egg-cell, or ovum. This fusion is the supreme act of sex. A seed is most certainly not a sexual element, but a plant that has resulted from a sexual act, and a plant, no matter how small and embryonic, admirably equipped for enduring hard conditions so that when better times arrive it may grow and do its share in the propagation of the species.

Were I writing for a strictly scientific audience my remark that the seed is not a sexual element would be considered as unnecessary and even ridiculous. Yet it is needed in the present connection because I have to deal with the curious position adopted by Swedenborg, who clearly indicated that in his view the seed is the male element, or that all plants are male.

I do not think it is necessary for me to labor the argument for the sexuality of plants because, as I have indicated, the fact is fully demonstrated, and any one who ventures to deny it is either laboring under dense ignorance or blinded by a none too creditable prejudice. I do not apply such remarks to Swedenborg himself, for I remember some facts about the age in which he lived and have knowledge of the state of science in his times. He simply accepted views which, while having no foundation in fact, were fairly

generally current at the time he wrote his references to plants. Moreover, let it be noted that Swedenborg was not a botanist; he had not devoted time and energy to the study of plant-life in the same way as had his kinsman and contemporary, Carl Linnæus.

I propose, in the first place, to examine critically Swedenborg's famous statement on the sexuality of plants and, in the second instance, to try to account for his peculiar views by observing them in their historical setting.

In "The True Christian Religion," n. 585, Swedenborg says:

> It is maintained by many of the learned that the vegetation, not only of all trees, but of all shrubs corresponds with human prolification. . . . I will add a few observations on the subject. In the vegetable kingdom there are not two sexes: every plant is male: the earth is the female—the common mother of plants: for she receives their seeds, causes them to open, carries them as in a womb, nourishes them, brings them forth, and afterwards sustains them. . . . Let no one be surprised to hear it asserted that all plants are males, and the earth, or soil, female; for, according to the testimony of Swammerdam, founded on ocular experience and recorded in his *Biblia Naturæ* bees have also one common mother, from whom the hive is produced; and if they have only one mother, why may not the same be true of all plants. That the earth is a common mother may be illustrated by the circumstances, that the earth in the Word signifies the Church, and the Church is the common mother of all her members.

The same view is expressed by Swedenborg in "Conjugial Love," n. 206:

> The earth or ground is the common mother, which in itself, as in a womb, receives and clothes seeds, yea, as it were conceives, bears, brings forth, and educates them, as a mother does her offspring from the father.

A statement to a similar effect occurs in "The Economy of the Animal Kingdom," vol. ii. This being a much earlier work shows that the opinion was formed long prior to its later statement in "The True Christian Religion."

May I venture to say that here Swedenborg carries his love of analogy, which usually operated logically, to an un-

warranted extreme? His attempt to justify his peculiar opinion on the sex of plants by comparing them with bees will not bear scrutiny. Had he read Swammerdam's *Biblia Naturæ* to better effect he must have noted what Swammerdam expressly stated, that among the bees there are males and females, and that the queen which founds the hive does so as the result of a sexual act. If Swedenborg's views of plants were correct they would certainly not come in the same category as bees. For the comparison to hold good it would be necessary for all bees to be males, which, of course, is not the case. Or to put it otherwise, if plants may be compared with bees there can be no escape from the conclusion that there are both male and female elements among them.

The fact, of course, is that the earth provides a soil in which a seed, already containing an embryonic plant, can germinate. The first use of the soil is that it provides a local habitation for a plant, a sort of anchorage; and in the second place it furnishes certain mineral salts which, dissolved in water, can be absorbed by the root-hairs and used as nutriment. There are some plants which have never used the soil for any purpose other than an anchorage. Nor must we overlook the fact that a goodly number of plants, such as epiphytes, never have any immediate contact with the soil. While, by a poetical figure, and to some extent in natural fact, the earth may be called the common mother, by no manner of chance can it be a mother in the biological sense. To be so it would be necessary for it to provide ova in its womb for fertilization by the alleged male seeds, and, of course, we know that it does nothing of the sort.

Nor will the comparison of plants with the Church, as the spiritual mother, in any way advance Swedenborg's opinion under discussion. For the Church "mothers" both male and female. If the analogy is to be true it would also have to be said that the earth is common mother to both male and female plants. But Swedenborg says all plants are male!

Whether Swedenborg had conversations with his country-

man Linnæus on matters botanical we do not know. Possibly the latter gentleman was included in Swedenborg's reference to "many of the learned." Linnæus, of course, was well aware that plants bear sexual organs, the stamen being, as is commonly declared, male, and the pistil, female. He based his sexual system of the classification of plants upon these organs, a system clever enough in itself, but most artificial, and for a long time an obstacle to the true progress of botanical science. As a matter of history, it was about the time of Linnæus that the fact of sex in plants began to be firmly established. Advanced botanists accepted it, but others were prejudiced by older notions, and it is highly probable that Linnæus would not be surprised at Swedenborg, who was not a botanist, adhering to opinions which he had evidently formed in his youth.

Nor was Swedenborg original in his declaration that the earth is the common mother. It can assuredly be traced back to Lucretius (B. C. *circa* 95) and is possibly of earlier origin. That worthy, in his philosophical poem, "On the Nature of Things," declared, "It remains, therefore, to believe that the earth must justly have obtained the name of mother, since from the earth all living creatures were born."

Swedenborg may also have been influenced by the ancient connotation of the word "seed," the Latin for which—*semen*—covers the seeds of plants as well as the male secretion. In Biblical usage, we have the term applied to the generations of men, such as "the seed of Jacob." Of course, there is no correspondence between the seeds of plants and the masculine element, but when in entire ignorance of the facts of fertilization, it would not be difficult for Swedenborg, or any one else, to imagine an analogy which had no foundation in fact.

We have to bear in mind that facts in relation to fertilization, now commonly recognized, were not known in Swedenborg's day; indeed, not until long after. For fully nineteen hundred years the theory of reproduction adumbrated by Aristotle was generally accepted. This, as stated in his own words, is as follows:

The male is the efficient agent, and by the motion of his generative virtue, creates what is intended from matter contained in the female; for the female always supplies the matter, the male the power of creation, and this it is which constitutes one male, another female. The body and the bulk therefore, are necessarily supplied by the female; nothing of the kind is required from the male; for it is not even requisite that the instrument, nor the efficient agent itself, be present in the thing that is produced. *The body then, proceeds from the female, the vital principle (anima) from the male; for the essence of every body is its vital principle (anima).*

That Swedenborg accepted the Aristotelian view is abundantly evident from his repeated statements that the soul is from the father and the body from the mother, an idea which led him to make the unfortunate assertion that "a child of a negro or moor by a white or European woman is born black, and vice versa" (Divine Providence, n. 277). Harvey (1651) brought to light new and significant facts which conflicted with Aristotle's theory, but they were not sufficient to disestablish it. Like many writers of his time, he obscured the issue by plunging into a chaos of metaphysics. In the seventeenth century the microscope was introduced into biological research, and an important, if not epochal advance, was made towards a sounder theory of reproduction by Leeuwenhoek's discovery of the spermatozoa in 1677.

In microscopic research, especially with high magnifications, the observer has constantly to guard himself against his preconceptions. A fertile imagination, inspired by preconceived notions, enables the observer to imagine he sees what he expects or wants to see. On the other hand, an inexperienced observer frequently fails to see what he might see if he knew exactly what to look for. Among some of the earlier observers of the spermatozoa in the male secretion some exceedingly quaint and fantastic statements were current. For instance, a certain Dalen Patius declared he had seen the human form in spermatozoa, "the two naked thighs, the legs, the breast, both arms, etc., the skin being pulled up somewhat higher did cover the head like a cap."

Of course he had seen nothing of the sort, but his statement is peculiarly interesting because it indicates what he expected to see. Under Aristotelian influence he was so convinced that the soul is of the male and the body of the female, that he actually thought he detected the human form, possibly the soul, in the spermatozoon.

The most notable contribution to the theory of reproduction in the next century, the eighteenth, was made by the Abbe Spallanzani in 1785. He reduced theories to two, the one explaining the development of organisms mechanically and the other supposing them to pre-exist, waiting only for fertilization to develop them. Under the second theory, one party was of the opinion that "the organism is preformed in the ovum and the other that it is preformed in the spermatozoon." We thus see that in the eighteenth century a school of observers still existed who thought that the organism existed either potentially or preformed in the spermatozoon. This, naturally, would involve the idea that the entire function of the mother was to nourish and provide means of development to the preformed organism emanating from the father. Spallanzani came to the conclusion that the organism was preformed in the ovum and that the sole function of the male element was that of accelerating the vital processes.

For nearly forty years after Spallanzani's observations the theory of reproduction was not advanced, and it was not until 1824 that interest was re-awakened by the publication of Prevost and Dumas' "New Theory of Reproduction." That theory we do not propose to discuss: it will be sufficient for our present purpose if I simply state that it was not until 1875 that Hertwig was able to conclude as a result of careful observation, that fertilization, which for a time had been interpreted as a fusion of two cells, was really consummated in the fusion of the nuclei of two cells, the one belonging to the ovum and the other to the sperm. Further most important discoveries relating to the mechanism of nuclear fusion and division were announced by Flemming between 1876-78, and these discoveries bear upon

the problem of heredity, at least as to its physical basis. On the physical side there is no question that both mother and father contribute characters to the bodily form of their offspring, and now we are in a position to say definitely that the ancient Aristotelian theory, which held the field for nearly twenty centuries, does not hold good.

We have yet much to learn about the business of fertilization and reproduction, but it is apparent that we know more to-day than was known in Swedenborg's time. We may excuse him for making what now seem almost ridiculous statements when we consider the views that were current in his day and also remember the fact that neither he nor his contemporaries possessed the magnificent instruments for research such as are now to be found in every biological laboratory.

But our main interest, for the time being, is with the sexuality of plants, and it will be interesting for us to discover the state of knowledge on that subject in Swedenborg's time. It is not essential for our purpose that I should trace the early history of botany by making reference to classical statements made by such writers as Herodotus, Aristotle, Theophrastus or Pliny; it will be sufficient for us if we can ascertain how matters stood just about the seventeenth and eighteenth centuries.

Miall, in his "Early Naturalists," says:

> It must have been known from time immemorial that fruits are preceded by flowers, and that when the blossom is nipped no fruit is to be expected, but though knowledge of the fact is ancient, *knowledge of the cause of the fact is as modern as the seventeenth century A. D.*

Malpighi (1670), whose work was known to Swedenborg and is referred to in the introduction to "The Economy of the Animal Kingdom," may possibly have influenced our author by his idea that stamens and floral leaves merely purified the sap that went to nourish the developing seeds. It was Camerarius who, on the basis of observation and experiment, founded the clear doctrine of the sexuality of plants, as witness his *De Sexu Plantarum* of 1694; although

his conclusions were to some extent anticipated by the Englishman, Ray, about four years earlier.

Among the botanists of the seventeenth century, as Harvey-Gibson tells us in his "Outlines of the History of Botany," "the sexuality of plants was by no means an article of general belief." For a long time after it was proclaimed, it was opposed by prejudiced persons and it was not until the beginning of the eighteenth century that antagonism to the theory began to die out. Linnæus (1707-78) accepted the doctrine of the sexuality of the flowers and advocated it in his *Fundamenta Botanica* (1736), but in his day there were still prejudiced antagonists. The truth of this statement is fully established by the terms of "A Dissertation on the Sexes of Plants" by Linnæus. As an indication of the diversity of opinion on the subject we note the fact that in 1759 the Imperial Academy at St. Petersburg offered a premium of 100 ducats for the best dissertation on the sexes of plants, in which the doctrine was neither to be confirmed or refuted. The "Dissertation" of Linnæus was awarded the prize in a public meeting of the Academy on September 6th, 1760. By this time Swedenborg was 72 years of age and too deeply immersed in his spiritual philosophy to pay full attention to the findings of Linnæus. The "Dissertation" shows that Linnæus was fully aware of antagonism to his theory and proves that among the learned of that time there was divergence of views. Swedenborg himself seems to recognize the conflict of opinion when he asserts that "it is maintained by many (not all) of the learned that vegetation corresponds with human prolification." Although, as we have seen, he was a kinsman and contemporary of Swedenborg, Linnæus evidently did not convince him. Possibly he did not attempt to do so. Swedenborg was the older of the two and probably his mind was made up and not open to the reception of the doctrine which was steadily gaining ground.

Harvey-Gibson further says:

> Although, as you are well aware, we are not, strictly speaking,

justified in talking of the development of the idea of sexuality in plants until the discovery of the actual gametes concerned in the process, still, accepting the interpretation of the phenomena as then understood we may say that *by the end of the eighteenth century* it had come to be accepted that the stamens corresponded to male organs and the carpels to female organs, and that the accessory parts of the flower were intimately concerned in the process of pollination, or the application of the pollen to the stigma, which had come to be recognized as an essential preliminary to the formation of the seed. What happened inside the ovary and what part the pollen played in these happenings was as yet a mystery.

Thus by the time the doctrine had become firmly established Swedenborg had quitted this mundane sphere of human activity. He was already an old man when Colreuter (1761-6) threw light upon the process of fertilization and the co-operation of insects with flowering plants and he could, of course, know nothing of Sprengel's demonstration of the cross-fertilization of many flowers, for his work was not published until 1793.

That Swedenborg was wrong in his dogmatic statement regarding plants being entirely of the male sex there can be no question, and it is exceedingly difficult to account for his curious conclusion. He did not get it from Aristotle, who seems to have influenced him in other directions, as, for instance, in his views of the origin of the soul and the body, and of the generation of insects spontaneously from putrifying matter. The most probable explanation seems to be that he entirely misconceived the nature and function of the seed and thought it analagous to the male secretion of animals. Knowing that seeds are nourished by the earth, he came to regard the earth as the mother.

While we regret the dogmatic and illogical manner of his pronouncement we make allowances for the fact that he was not a botanist and that he lived in an age when, although sexuality in plants was recognized, it had not become a generally established doctrine.

CHARLES A. HALL.

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ROGER W. BABSON'S "RELIGION AND BUSINESS"*

By the Rev. John Goddard

ALL who accept Emanuel Swedenborg as a Revelator believe that all religion is a matter of life; also that all life, or all true life, is a matter of religion. They also accept the statement that in the faithful, just, sincere performance of the duties of one's daily occupation this true life is to be realized. This of course includes all that is involved in the word business.

The true religious life is to be found there. But no one can live this life from himself, or by the exercise of his own will alone. He must follow a Divine standard. The Ten Commandments are such a standard. He must shun all temptations to selfish living by shunning, in connection with the duties of his occupation, all evils, and shunning them as sins against the Lord, not sins against himself.

Nowhere do we find in Swedenborg any substitution of the doctrine of love or of goodness for the life of obedience to the Decalogue. The emphasis is laid on Mount Sinai, and not on the Mount of the Beatitudes. It will be useful to ask the reason why, although no attempt will now be made to answer the question directly.

The religious world at large is evidently unready to follow Swedenborg's teaching on this subject. It does not appeal. It sounds like an abstraction. It does not directly reach the affections. To many still influenced by the old faith it is unacceptable because they think of a religious life as a result of faith, and of obedience to Divine laws as an immediate creation of God, apart from human effort. Or

* *Religion and Business.* By Roger W. Babson. 221 pp., 12 mo., ill. New York: Macmillan Co. 1920. $2.75 net.

else, if they acknowledge the need of human effort, they feel that the Old Testament has been superseded by the New —the Decalogue by the Sermon on the Mount. They recall the apostle's statement: "Love is the fulfilling of the law."

We are aware, however, of a great change already under way, first, in the awakening of a conviction that religion applies to everyday affairs, and secondly, that the Golden Rule can be directly utilized in religious application to business. We hear of profit sharing; we hear of the success of Mr. Nash and others in applying the gospel rule. And locally, we know of the view of Roger W. Babson, whose work, entitled "Religion and Business," we will consider at this time. In his own words:

> Business men desire spiritual help from religion. It is spiritual power for which they really hunger. The great opportunity before the church is in the development of such spiritual power. The greatest of undeveloped resources is faith; the greatest of unused power is prayer. The business men of the nation are waiting for the church to open to them these resources and powers.

Mr. Babson is best known as a statistician in business affairs. He tells us that he became a member of the church through the organization called "Christian Endeavor," but that he was *converted* by statistics. It is something unique for a man who is constantly breathing the atmosphere of the world's affairs, bathed in the spirit of competition and "get-rich-quick," to boldly take the ground that what the world needs is religion, and that the religion which it needs is the religion of life, even as it is taught literally in the Sermon on the Mount.

This belief alone, when supported by facts, entitles him to a respectful hearing, and I would suggest that all who are seeking the truth in practical affairs read his works. They may not convince; they may not always seem consistent; but they will at least be suggestive of improvement upon present methods of conducting business. I will not attempt a complete review of his position even in the one work mentioned, and shall have to be content to dwell on a few leading points.

Mr. Babson recognizes the special trials of the business man, full of cares and perplexities, who feels that he is compelled to employ his utmost effort in meeting competitors, many of them unprincipled, who are seeking to get the better of him, and who feels that he is subject to the alleged law of the survival of the fittest, and that his own survival depends upon his own shrewdness, skill and foresight.

To Mr. Babson, the church is much the most important, the most vital business in the world. He believes in the organization, notwithstanding his assertion that the modern church is very imperfect. Its doors are closed for most of the week. Its Sunday schools are inefficient. Less time is given to religious education than to dancing and foreign languages. But the fact that it can survive at all under such conditions proves, he declares, that it represents something worth while.

He dwells on the quarrels in churches over minor matters as repugnant to the business man. He deprecates the claim of sects or individuals that they have special inside information about God. But far more serious to the outside man of affairs, in his opinion, is the inconsistency of church people in their failure to obey the plain precepts of Christianity as taught in the Sermon on the Mount, or even in the Ten Commandments. He dwells on the contrast between the emphasis which the church lays upon the two sacraments and the habit of neglecting the great principles of justice, generosity and service which Jesus taught. The church member who uses profane language will be liable to excommunication, while he is allowed to gossip about his neighbors, cheat his fellow men, divorce his wife, gamble in stocks, and be guilty of a score of other things, and yet retain his place in the church. He does not decry wealth, but regards it as an inevitable result of industry, intelligence, and especially of service to humanity. Poverty is a disease, the result of disobedience to the laws of true life. He says:

> Every dollar which we secure by making the community better

or richer is right in the sight of God; but every dollar which we secure by methods which do not add to the health, happiness and prosperity of the community is dishonestly secured.

Again he says:

The churches should doubtless do some housecleaning. Many men should change their occupations or get out of the church. Many women should do something useful or get out of the church. [But] those who have property must cease depending on property, [for such] become self-satisfied, inefficient, and weak. . . . Those business men, however, who are filled with the vision of service are great blessings to the community, and should be encouraged from every point of view. . . . On the other hand, the coming religion will make most careful distinctions as to how wealth is secured and how it is used. Those who secure their wealth without making the community better or richer will be frowned upon, or those who use it in an ostentatious way to make others unhappy. The church which finally survives will be that church which teaches its people to *produce,* at the same time emphasizing that *the production must be in the interests of the whole.* A study of history strongly suggests that this will be some branch of the Christian Church.

But perhaps the most striking if not revolutionary idea of Mr. Babson is his denial that there is any conflict between religion and earthly success, or between natural and spiritual law. He takes the position as defined by the Savior in the words, "Seek ye first the kingdom of God and His righteousness, and all these things [food, drink, clothing, shelter, etc.] shall be added unto you."

Mr. Babson compares and identifies this Divine precept with what he calls "the law of equal reaction," as defined by Sir Isaac Newton in the words, "every action is followed by an equal reaction," and declared by the Savior in the words, "with what measure ye mete, it shall be measured to you again." As applied in general the law reads thus:

The Law of Equal Reaction is, that for every act, word or thought there is a reaction which is equal to and of the same character as the act itself. Thus this action is helpful or harmful to the person from whom it goes forth according to whether it is helpful or harmful to others.

He applies this principle to business life by an actual ex-

ample. He tells of an acquaintance, a college professor, who taught the law as it applies to mechanics. The force that impels the arrow is just equal to the force used in bending the bow. The farmer's crop is a reaction to the effort and skill expended in preparing the ground. Health is a reaction to the right use of the bodily organs; disease a reaction to their abuse. Oppression brings its reaction in revolution. Selfish action on the part of capital brings its reaction of selfishness on the part of labor. The selfish abuse of power brings its inevitable reaction on the part of those who suffer from such abuse. The law applies to man as an earthly being as well as to man as a moral and spiritual being. Earthly success is a reaction to the law of earthly service or use, or of practical love to the neighbor. Heavenly success is a reaction to the law of heavenly service, that is, of spiritual love to mankind.

Can the two be combined? Can we follow the law of earthly success and heavenly success at the same time? Most business men would probably doubt it. Mr. Babson answers in the affirmative. He applies the principle to business life by an actual example. After telling of his friend, the college professor, who had taught this principle of equal reaction to his students, he proceeds with an account of how this same professor, in the home education of his own son, taught him how to apply it to business. He taught him, for example, how to apply it to the life of the salesman, who, instead of using the ordinary arts of persuasion in meeting his customer, as interpreted so often by the present method of practical psychology, that is, of using his mental influence to appeal to the ignorance or the fears or weaknesses of his customer to effect a sale, should keep in mind that customer's real needs and best interests, and secure his trade by making them plain. Then there would inevitably be a reaction in favor of his own interests and the interests of all concerned. "Thou shalt love thy neighbor as thyself."

This the professor had taught his son. The son had a friend and neighbor, who had grown up with him from

boyhood, and attended the same schools. Both entered the same department store in Chicago at the same time. The professor's son, while of somewhat less natural ability than his friend, by following the law of equal reaction as a law of service to others which his father had taught him in connection with the ordinary rules of industry, foresight and thrift, rose rapidly from grade to grade, until he became a partner, while his friend never attained a position above that of the ordinary salesman.

By thus identifying the law of worldly success in business with the law of heaven by making business a matter of service, and by declaring, as he does, that this method "pays," that is, pays in earthly coin, is there a danger that this motive of success, if once established, may interfere with or indeed replace the heavenly motive in right living? I only raise the question, and do not now attempt to answer it. There is something so attractive in the prospect of a *direct* applying of the law of love to the neighbor to the ordinary business affairs, that it cannot help appealing to all who are looking for the coming of the Lord's Kingdom to earth. Many, who are familiar with human nature, would smile at the idea of any impending danger in following the law of love because it pays in earthly coin. They may not think that the two motives can dwell together in unity. Yet here is a practical man who has raised the question, or rather has answered it to his own satisfaction. Still the question persists, in view of the Divine declaration, "he that would come after Me, let him deny himself, and take up his cross." Can we do away with the cross, or the need of discipline by the truth? Can the law of use or love to the neighbor, when directly applied, take the place of the negative law of shunning evils as sins? Can we become angels before we have learned to be true men? Or is this an unjust contrast? Is Swedenborg wrong in placing first the shunning of evils as sins, and saying that no one can do any real good until he does?

Andrew Carnegie and John D. Rockefeller undoubtedly followed the law of service to mankind by making oil and

steel more available and cheaper; and undoubtedly reaped their pecuniary reward according to the law of equal reaction. They received because they gave, and *what* they gave. But men reply, they had unusual opportunities. They had unusual foresight, energy and courage, to say nothing of faith. But what their motives were is another question. Whether they were following the law of love to the neighbor is a question. And whether the law of natural success and the law of spiritual success are identical laws is another question.

Even Mr. Babson acknowledges that something besides religion is needed to win success. He dwells on the need of foresight, intelligence, and other gifts and acquirements to bring great success. But he also dwells upon the power of mental states, especially of faith and prayer, to bring opportunities, to produce foresight and insight, and, in a word, to make one superior to others. And in reply to the natural conclusion that there is an exhaustion of opportunities, his reply is that there is no such thing as exhaustion of opportunities. There is no limit in nature. We are only at the beginning. There is no limit to invention or discovery, and no limit to the demand for new appliances, new methods, new applications of nature's forces. And the man of religious faith plus the application of the law of service through the mental spirit of initiative, industry, perseverance and thrift will be the man of vision, and, of course, of success.

While Mr. Babson dwells on the law of equal reaction, that is, the law of love to the neighbor as a law, which, if obeyed, *pays in earthly success;* while it may sometimes seem as if he was doing away with the law of Mount Horeb altogether, and substituting in its place the law of the Mount of the Beatitudes; while it may seem as if he were sometimes forgetting the cross of self-denial, and declaring that there is no need of self-denial, yet, from another point of view, as when he demands that the church shall purge itself of dishonest men, men unfaithful in the marriage relation, men who are willing to speak falsely of

others, it is plain that he at least holds in reserve the laws of Mount Sinai. Indeed, we know that he has actually had the Ten Commandments printed for circulation as laws of life.

But has the time come, or is the time about to come, when we can apply positive Christian law, "thou shalt love thy neighbor as thyself" to the practical affairs of every day in place of the Old Testament negative command, "thou shalt not"? Certainly it seems that if we should make use of what Mr. Babson calls the two great undeveloped resources of the Christian, namely, faith and prayer, that we could not go far astray. If our God is what we believe Him to be, that is, infinite unselfishness, seeking to save all, even as the Savior God reveals Him—if we keep that image before us, and mean what we say when repeating the words, or actually praying the prayer itself involved in the words, "thy will be done on earth as it is done in heaven," could we go far astray? Our trouble is in not really offering this prayer. Mr. Babson says that public prayers are mostly forms, that is, devoid of the spirit of prayer. He insists that prayer should be personal, or chiefly in secret; that we should mean what we say when we invoke Divine aid; that we should ask to be led, and not to do our own will. If we were in that spirit of faith and prayer, would not the business man inevitably seek the Master's help to be true to the Master's unselfish law in every transaction? If he did, would it not be impossible for him to break the Ten Commandments?

And as those Commandments are now opened to us in the interior sense of the mere letter, do they not judge our states of mind as well as actions of life? Do they not bring us into touch with the Mount of Blessings, when they assure us that personal dislike and harsh or inconsiderate words, feelings or wishes are violations of the command "thou shalt not kill"? And so all down the line of the seemingly negative laws there comes to view the command, "thou shalt love thy neighbor as thyself."

While Mr. Babson holds to the church as it is, not-

withstanding its inefficiency as an organization, and the personal unfaithfulness of its members to the laws of love to the neighbor in practical affairs, he looks forward to an organization which shall rest upon the practical foundation of love to the neighbor instead of abstract interpretations of doctrine or authority. He believes the time will come when some branch of the Christian church will appear which will rest upon this foundation of actual Christian life. While nothing could induce our body to forego its rational basis of Christian truth, might it not be possible also to receive as members only those who were willing to make themselves practically amenable to the teaching that "all religion has relation to the life, and that the life of religion is to do good"? Might it be possible to make its members liable to discipline, provided that such discipline did not involve an interior judgment or a permanent separation?

Whatever may be our conclusion respecting Mr. Babson's application of religion to business affairs, his view of the vital relation of religion to life should appeal to us all. Especially might we take to heart his insistence upon the vital relation to life of the states of mind we voluntarily cherish. He dwells upon the now well known fact that evil and false thoughts and selfish feelings, fears or emotions actually poison the body, while generous, kindly and unselfish thoughts or feelings strongly tend to their elimination, and thus to health.

And surely, in the light of our conviction of the certainty of life after death, that the character that becomes fixed and permanent depends upon the affections and thoughts which we daily cherish and hence apply to action; in the light of our faith in the Lord Jesus Christ as the God of unselfish love, who is ever present with us as our Guide and Helper; and in the light of our teaching that useful, helpful living is the test of our faith in God and our love for fellow men, we may rejoice in the practical evidences of the Second Coming, as seen in the writings of Mr. Babson.

And if it is not in our power, because of the lack of opportunity, to apply to business affairs the Law of Equal

Reaction, it is in the power of us all to apply it every day and every hour by our ordinary contacts with our fellow men. Seeking and praying always to be led by our Master's loving Spirit, we can be kind and generous to others, banishing the evil spirit of suspicion and selfish judgment. We can put away the spirit of gossip, which, as Mr. Babson declares, is one of the most prolific sources of evil in any community. Knowing, as we may, that such banishing of evil states and such cultivation of good or heavenly states of heart and mind will surely bring a reaction of blessing to ourselves, the true New-Churchman and follower of the Lord Jesus Christ will not find his best motive or reason for right thinking, feeling or acting in any selfishness involved in the reaction, but will find his deepest, his chief joy in the fact that he can thus be of the realest service to others, however unrecognized by or unconscious to them. He will find his chief satisfaction in the evidence of the secret presence and silent influence of Him Whose Love is with us always, even unto the end.

JOHN GODDARD.

EDITORIAL DEPARTMENT

THE EDUCATION INDISPENSABLE TO NEW-CHURCH LIFE.

Education and New-Church Life are mutually dependent processes, and in the fullest sense they are one and the same thing. A complete education would depend upon the principles of the New-Church for guidance, and would need to include the process of regeneration; on the other hand, a complete New-Church life would involve education in the highest degree. Education and New-Church life both fully developed would co-incide in the process of regeneration.

Education in the fullest sense means the complete development of all the man's capacities and powers, by instruction and training in exercise and by exercise. A complete New-Church life would be the use of these developed capacities and powers for the purpose intended by the Creator, the Giver of life.

The Greek ideal of education was the attainment of a sound mind in a sound body. The sound mind may be taken to imply the religious attitude and the possession of religious principles. Socrates and Plato, at any rate, conceived education as preparation for the complete life of a citizen in an ideal State, the perfect embodiment of justice, that is, of the Divine Wisdom and Purpose. The actual Greek State did not furnish the required conditions for realizing this ideal. The Roman Empire in extent and in organization furnished better conditions, but the principle of domination and legalism in the place of the principle of public spirit and social welfare brought corruption into the government and political dissolution.

In respect of principles, Christianity in the form of the

Roman Catholic Church possessed all the essential requirements of the educational ideal. But when the Greek schools, scattered throughout the Mediterranean Basin, came to an end, and Greek literature disappeared from sight in the dark ages after the fall of the Roman Empire, the light of learning went out, and education was dependent upon expiring tradition and upon the requirements of ecclesiastical and political office. The other-worldliness of the Church and the narrow even if vivid realization of the needs of the soul, led to that contrast and opposition between soul and body in which the symmetry and completeness of the Greek ideal was lost and both in spirit and practice deliberately rejected. Nevertheless great personalities arose here and there throughout this period, who exemplified, some, the Christian spirit narrowly apprehended, others, the educational ideal applied in the main to intellectual development With the re-establishment of schools and the rise of universities in western Europe, education gradually passed from the mediæval stage over into the modern. During this period of transition educational reformers were active and influential; and education developed steadily, but in the intellectual rather than in the religious and practical direction. The ideal and aim was to gain a competent knowledge of the world we live in rather than to develop all man's faculties to make use of the knowledge for spiritual elevation and completeness of living.

At the dawn of the modern period Swedenborg appeared, and presented a type of life that combined the religious, the theoretical, and the practical with unexampled completeness. He traversed the field of knowledge with a power of comprehension and a depth of insight that put him in advance of both Aristotle and Leibniz; at the same time he filled public office with exemplary devotion, efficiency, and distinction; and finally, he rounded out his later years with the highest degree of spiritual elevation and productiveness. He thus compassed the whole range of human development, and thereby presented an ideal of educated usefulness; he signalled the return of the Greek ideal of "a sound mind in a sound body."

Modern education has immensely broadened socially; the

public school system topped off with the great universities affords, in design at least, opportunities for complete intellectual development to every member of the social body. Modern educational theory has likewise broadened not only in its ideal of intellectual development but also in its conception of the all-round development of the man throughout the whole range of his natural powers. Special students of the history, science, and art of education have instructed the reading public, and especially the professional educators, in all branches of educational interest and activity. It is safe to say that now educational theory and educational practice have reached an advanced stage.

But when we stop to examine the principles and practice of the present day education critically, we are painfully impressed that promise and performance are very far apart. In spite of the high zeal and intelligence of educational leaders and reformers, and in spite of the completeness of the institutional system, from kindergarten to graduate school, the general principles are not formulated in specific programs and put into effective operation in the school system. The man with his functions and powers is conceived naturalistically with a spiritualistic overtone. Much enlightening experimentation is going on in certain specially endowed and specially organized schools, but the narrowing vocational trend is largely dominant; educational effort is directed too exclusively to bread winning and to securing a place in the immense and crushing machinery of modern industry. On the other hand, at the higher levels education tends to specialism. The Ph.D. degree, the conventional symbol of academic completeness, marks the outcome of the effort to combine breadth with advanced specialization; in fact, it means hardly more than a good foundation for systematic progress in securing real breadth and advanced attainment. In other words, it is rather the beginning than the end of higher education, even as a intellectual ideal.

But modern education is yet more seriously defective; it is naturalistic, even when not merely vocational. The mediæval Christian ideal was forsaken at the advent of humanism and of

the rationalism of the Protestant Reformation. Education was directed to self-development for its own sake, rather than to preparation for eternal life in the higher world. The rapid growth and extension of modern science strengthened the intellectualistic tendency, and stimulated immensely the impluse to ignore the supernatural. Rousseau and Herbert Spencer popularized naturalism; while Pestalozzi, Herbert Froebel, and the psychologists re-enforced and institutionalized the principle of self-development. This principle was broadened by the inclusion of more specific education in the natural sciences. T. H. Huxley was perhaps the best exponent of this tendency and did most to make it popular. Huxley's conception is well expressed in the formula, a liberal education is that which puts a man as completely as possible in harmony with nature. The more recent, and the current trend is to specific education in the social sciences; and the purpose of education returns to the Platonic ideal of fitting a man for citizenship; or in modern phrase, adaptation to the social environment. In general, modern education takes up historical motives and purposes into a larger context of systematized knowledge and experience, and signalizes two features: self-development and adaptation. But it remains in theory and in practice dominantly naturalistic; it is the development of the natural man that is sought, and it is the adaptation of the natural man to his natural environment that is the end in view. Professor James, for example, defines education as "the organization of acquired habits of action such as will fit the individual to his physical and social environment." Professor Horne complicates this definition as follows: "Education is the superior adjustment of a physically and mentally developed conscious human being to his intellectual, emotional, and volitional environment." This, with a perhaps too liberal interpretation, may be taken to include a man's religious environment, but evidently it is naturalistic both in spirit and in form. John Dewey, with characteristic elusiveness, emphasizes still more the subjectivistic purpose. His definition is: "the process of remaking experience, giving it a more socialized value through increased individual experience, by

giving the individual better control over his own powers." These carefully selected definitions are sufficient to show that modern education is Godless. It is true that there is some effort on the part of certain groups to engraft religious features upon the educational system. The Bible is read as a formal exercise in some schools, and courses of religious instruction are given in the colleges and universities. But all this is more or less extraneous to the main work of education; it is not incorporated in the body of educational purpose, effort, and outcome. Carefully prepared statistics show that half the teachers and a large proportion of the graduates of institutions of higher education are atheists, agnostics, or otherwise lacking religious character; religious ideas and religious faith are no longer matters of interest or value for them. Even in the Churches, both in the pulpits and in the pews, there is a strong current of self-assured naturalism; naturalism infects and pervades the teaching in the theological schools; the public mind is beclouded with an atmosphere of naturalism, bred of materialistic interests and a natural science propaganda. Even the most earnest and advanced Christian teachers compromse with naturalism to such an extent as to corrupt their religious thought and nullify their religious influence.

What is the remedy? It is not sufficient to return to the Greek ideal, however admirable and complete that may have been; still less is it desirable to return to the imperfectly developed ideal of mediæval Christianity. We must begin where modern education reaches its most advanced stage, both in theory and in practice. We must substitute the religious for the naturalistic conception of man; we must supplement the naturalistic purpose by a well-defined spiritual purpose. We must take the fact of God's existence and a definite knowledge of God as the supreme factor in education; we must be educated in the knowledge of God as well as in the knowledge of nature. We must treat a child as essentially a spiritual being, and not merely as a psycho-physical complex; the child must be trained to adequate response not merely to his natural, but also to his spiritual and Divine environment. We must abandon the conception and the conviction which is at the root of all nat-

uralism, that man is an absolute individual, self-existent and self-sufficient, and hold firm to the conviction that he is the child of God. We need to be educated in the knowledge of the fact that we are created recipients of God's life; we have ample doctrinal basis for this education, and this education means a rational interpretation and practical application of the doctrine. This conception of education is spiritual, but when fully developed it will include the whole of man both spiritual and natural. Such education will take up and transmute into the tissue of spiritual life all the valid and important elements of present-day educational theory and practice; the naturalism of today will be enlightened, and its solid material will be reconstituted and woven into the texture of a complete human life. We have the authority both of revelation and of metaphysics for taking man as essentially a spiritual being, and for taking the universe as Love and its expression. Our education must be true to these principles; it must be an expression of love received from God and used by man. This is the type of New-Church education, and this is the type of education that we are bound to develop with all the means at hand.

New-Church life is the living of the life received from God for the purpose intended by the Giver. Our doctrine is that God is Infinite Love, and as that Love He created His universe; in this act He becomes universal love, the love of each and all of the things of His universe. The doctrine further teaches that God created His universe for man, and therefore He is the universal love of man. This, according to the doctrine, is what God specifically is; and this means not only that God loves each and every man, but especially that His love is that in the man which makes him to be a man, and moreover that God's love in each man is the love of every other man. It follows that insofar as man receives the Divine Love truly and fully, he loves every other man, and consequently all men. The universal love of man, therefore, is the true essence of man. This furnishes us the second basic principle both of New-Church life and of New-Church education.

When these two principles are firmly grasped, and maintained throughout, we may proceed to consider more specifically the

education which is indispensable to New-Church life. First of all, our universe is Love; there is nothing outside of love; even hate is perverted love. There is one universal, all-comprehensive, all-pervading Love! and this Love has one object in view, a society of reciprocating beings, beings whom we call men and angels. These, distributively and collectively, are the specific and the complete objects of that Love which is all-embracing; these are the final objects of the Love, and all else is loved for their sake. The so-called physical universe with all its immensity and variety is insignificant except as a means and a way of loving man. On the other hand, in man and through and by man the universe is progressively loved and understood. Man, therefore, reciprocates the Creative Love in the very act of loving and understanding this physical universe, which in personification we call Nature. We distinguish in this entire universe of love: (1) the absolute, infinite, creative Love, which historically we call God, but specifically as New-Churchmen, the Lord; (2) the physical world, or Nature; (3) Man. In religious language, we say that the Lord loves man through and by means of the natural world; through the existence and all the processes of the natural world, the Lord brings the life of His Love and Wisdom to men. And man's whole proper function in relation to his natural environment is to respond to the Divine Life given through it; to receive it, and to use it for the good of others. The air we breathe, the water we drink, the food we eat; the blue sky and the green fields; the blossoms of spring, the light and warmth of the sunbeams; all the fullness and variety of Nature come to us with the joy and blessings of the Lord's Love and Wisdom. It is ours to love and to know these means; to understand their nature and their uses; to acknowledge their Source; to reciprocate the bounties of nature by fulfilling its purpose to bring the Lord's Love and Wisdom to men. Why do we study the nature, the positions, and the movements of the stars, except to discover more fully and to delight more adequately in the Creator's love and wisdom? "The heavens declare the glory of God, and the firmament showeth his handiwork." Why do we study the system of the

sun and the planets, the constitution of the sun's heat and light, the constituents of the atmospheres and the earth, of the water and the rocks, of the soil and the plants, except to know and to use them as life-giving means? Why do we study so keenly the animals and their history, even that recorded in the rocks, except to read the story of life's long journey to bring its fullness to the bosom of man? Why do we study man with such ever-growing wonderment, his language, his literature, his thought, his conduct; and strive so persistently to trace his history back to its very beginnings, and to penetrate the mysteries of his body and the recesses of his soul; except to discover the deepest meaning of life and to see in him the image and likeness of his Creator? This is man's external environment, immense in its extent, endlessly wealthy in its variety, unfathomable in its intimacy; this is the environment which education enables us to re-act upon with due precision and completeness. This is the natural world which we are to love, to know, to understand, and to use for the Lord's sake; and in doing this we reciprocate His bounty, we fulfil His purpose, we make due returns for His gifts, and due acknowledgement of their Source. In this view, we have before us the whole field of natural science; we have the meaning of education in this field; and we have the motive for making the effort to gain the knowledge, the training, and the capacity for usefulness which we aim at as the product of this education. It is education which is conscious of itself as being from, in, and by the Lord's Love and Wisdom; and also as being in accordance with what we are taught in the revelation of His Second Coming. In so far it is New-Church education, and the education which is indispensable to the completeness of New-Church life.

But there is an inner side to man's life which is even more intimate than the fullness of Nature. The Lord gives life to man by an inner way as well as through Nature. We have already said that the Lord's love is that in the man which makes him to be a man, and also that the Lord is the universal love of men; and that in so far as man receives this love he is himself in his true essence the universal love of men. Man then

is at once love from God and love for men. This in Biblical language is expressed in the law: " . . . thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And . . . thy neighbor as thyself." Man loves God really and truly in the act of loving his fellow men: but he must do more than this; he must look to God for the love, the wisdom, and the strength of life. We have the same law in the compact phrase, "Look to the Lord and do good." Knowledge and acknowledgment of the Lord as the Source and Giver of life is the prime essential of spiritual love for men. This means that education must begin and end with knowledge and acknowledgment of the Lord; this is what makes education vital and spiritual. We have the specific doctrinal basis of this education in the revelation of the Lord in His Second Coming. Accordingly, to love, to know, and to use the Lord's Word and the doctrinal system by which it is brought to the rational and spiritual understanding of men, is the basis and the crown of the education which is indispensable to New-Church life; it is the required way of carrying out the injunction, to love the Lord above all things and one's neighbor as one's self. But to love the neighbor really means to know him thoroughly and serve him completely. Psychology, sociology, political and industrial history, are all involved in knowing and serving the neighbor. These sciences are therefore the special handmaids of religion, and education must include them, if it is to be the education which is indispensable to New-Church life.

Lewis F. Hite.

THE PROBLEM OF THE SMALL SOCIETY.

The problem of the small church society is a very real problem. This is revealed by a perusal of the daily press, of religious papers, of church reports, and of various reports of our own Massachusetts Association Journal. The subject was recently before the Committee of Ministers of the Massachusetts Association when some good suggestions were made The present paper is an attempt to bring out some statistical data and to outline possible courses which may help in the solution of the problem. The subject was the occasion of a valuable report to the English Conference last year. With the increased cost of living and the decreasing ability to meet the various calls for funds for numerous charitable purposes the problem becomes one which presses for solution. The subject will be treated mainly from the financial point of view, touching only lightly on other phases.

In statistical studies of cost of living three levels are recognized, the poverty level, the minimum of subsistence level, and the minimum comfort level. No doubt we all agree that it ought to be possible to keep our small societies at least on the minimum comfort level, but just at present several of these societies are on the poverty level, and it is a difficult question how to maintain some of them on any level at all. We do not wish to bring any useless facts before ourselves and particularly wish to avoid leaving ourselves in a feeling of discouragement. The old adage, "Where there's a will there's a way" is a truth derived from the experience of mankind. We of the New Church ought to be stanch believers in this adage, for one of our fundamental teachings is that when we shun evils as sins the Lord will give us new wills. With wills furnished by the Lord, how can we dare to question our ultimate success? For the success will be His. First, however, we must search out the evils and devise some method to meet them, all in the strength of the Lord.

As a background to show that the problem with which we are dealing is, for us, the acute edge of a more general problem we call attention to some statistics which indicate that the

greater problem is, how to arrest the declining interest in matters religious. We must be thankful that the statistics are not uniformly discouraging. The encouraging spots should be carefully and intelligently studied and the lessons learned from such study should be applied to the improvement of the discouraging spots. This is a method used by successful enterprises of all kinds.

Let us look at the statistics of membership in the Massachusetts Association for the last twenty-one years. In 1901 there were twenty societies in the Association. The Dorchester Society held only reading meetings and the Bridgewater Society was temporarily without a minister. The remaining eighteen societies were enjoying the services of ministers or devoted leaders. Although the statistics of membership are by no means satisfactory they do give a picture which is suggestive. In viewing the picture we must bear in mind that it is probably more encouraging than the actual facts, because of the basis on which the figures are made up, namely, the nominal membership of the societies as distinguished from the real working or resident membership. The English Conference distinguishes between registered and resident members—a method which is more informing than that which reports nominal members only. As an offset to the difference which must be taken into consideration between nominal and resident membership it must be recognized that there are associated with every society interested persons who are not nominal members. Attention is called to these distinctions so that we may view the situation as clearly as possible. It is to be hoped that the definition of membership, which is a matter now before the General Convention, will be made so plain that a reasonable basis for comparison of statistics may be provided in the future.

In order to present figures which can be grasped without too much study, the following table has been made covering six items of information, namely, the average membership, the smallest, the largest, and the years of the extremes during the period under consideration and the membership in 1921

STATISTICS OF MASSACHUSETTS ASSOCIATION

1901-1921

	Membership					
	Average	Smallest		Largest		In 1921
		No.	Year	No.	Year	
Association	1671	1545	1921	1770	1902	1545
Abington	40	19	1920	55	1902	21
Boston	486	443	1921	520	1901	443
Bridgewater	129	112	1919 and 1921	141	1911 and 1912	112
Brockton	163	152	1901	183	1913	155
Brookline	48	38	1916 and 1917	53	1906 and 1911	48
Cambridge	84	71	1908	110	1921	110
Contoocook	19	13	1901-7 and 1914	30	1917-1921	30
Dorchester	12	12	1901-2	12	1901-2	
East Bridgewater	42	20	1918-21	68	1901	20
Fall River	37	26	1918-20	60	1901	43
Lancaster	20	13	1919-21	30	1902-3	13
Manchester	58	45	1901	80	1916 and 1919	74
Mansfield	22	18	1911	28	1912	22
Newtonville	119	99	1901	140	1920	115
Providence	133	126	1910	144	1917	141
Roxbury	162	107	1921	197	1904	107
Salem	17	5	1919-21	39	1903-5	5
Springfield	20	13	1908	30	1905	17
Waltham	47	41	1903	54	1919	51
Yarmouth	20	16	1912-13	26	1901-2	18

The total number of baptisms reported in the Association in the twenty-one years is 1,297, an average of 61 a year. The largest number for any one year was 89, in 1905, the smallest number 35, in 1916. The number reported in 1921 was 43. As membership in the church is normally a step which would be expected to follow baptism, this figure of number of baptisms should receive the most careful attention and give us the greatest concern, for we are here dealing with evidence which is very close to fundamental.

Of the twenty societies reporting in 1901, Dorchester and Salem have ceased to function, and Lancaster practically so. Two of the societies, Abington and Contoocook, have received continuous financial aid throughout the twenty-one years. Only three of the societies having a membership of about fifty or fewer have not called for financial aid at some time during the twenty-one years, Brookline, Waltham, and Yarmouth.

One society with a membership of over fifty is receiving aid—Manchester.

The statistics of these smaller societies of fifty or fewer, including Manchester, arranged in the order of number of members reported in 1921, make another interesting table. This table shows the number of members reported in 1921, the largest number of members reported in any one year in the twenty-one years ending in 1921, the number of baptisms in the same period, the amounts of contributions for missionary uses by the several societies, and the financial support given to the several societies through the Massachusetts New-Church Union, the financial arm of the Massachusetts Association.

STATISTICS OF SMALLER SOCIETIES

	Membership 1921	Largest Membership	Baptisms	Contributions for Missionary Uses	Financial Support from Association
Manchester	74	80	94	$121.22	$1,601.50
Waltham	51	54	32	159.30	
Brookline	48	53	11	342.16	
Fall River	43	60	28	51.44	86.37
Contoocook	30	30	16	4.00	7,506.57
Mansfield	22	28	19		4,788.08
Abington	21	55	30	9.33	6,628.72
East Bridgewater	20	68	39		1,383.36
Yarmouth	18	26	21	268.25	
Springfield	17	30	31	75.52	13,712.61
Lancaster	13	30	15	28.00	110.50

On the face of it this table indicates that only in exceptional cases does a society of fifty or fewer members maintain its position independently of aid from the general body. This, therefore, is our problem. How shall it be met? At present five of the societies are receiving substantial aid from the general body. During the year reported in 1921 nearly $3,400 was spent for this purpose, only about $70 being spent for what were classified as missionary uses. Now from one point of view $3,400 seems a very small amount to divide among five societies, but we seem to have an exaggerated idea of what money can do in church enterprises. There is no doubt that we need educating in appreciating just proportions in matters financial. Here is an attempt to approach

this subject from the standpoint of familiar statistics of the day. In the effort to arrive at a just minimum wage a great deal of study and thought has been given in the last fifteen years to the subject of the cost of living. As previously mentioned there are recognized three levels of cost of living, the poverty level, the minimum of subsistence level, and the minimum comfort level. Anything below the minimum of subsistence level is, of course, practically a poverty decline. Before the war $900 a year was considered as the minimum of subsistence level, in an eastern city, for a typical family of five. Statistics compiled last September show that the percentage of increase over pre-war costs was 73% so that the figure for the minimum of subsistence level in 1921 should have been between $1,500 and $1,600. At least $300 should be added to this to bring the figure to a minimum comfort level making from $1,800 to $2,000 for a family of five. Such a typical family is assumed to be a father, mother, and three children, equivalent to about 3.6 adults. This would indicate an average income of about $500 for each member of a society of middle class people.

Dr. McGarrah in his book on "Modern Church Finance" estimates that the up-to-date church of wealthy folks should raise from $40 to $100 per member for all purposes, the church of middle class folks, from $20 to $50. The Presbyterian Church raised in 1916 over $13 per member for church support alone. The Committee of the New York Association presented figures last year showing that the average of the ministers' salaries in the General Convention was something like $2,100. When we are considering averages we must always bear in mind that to get at the average we have taken figures above and below so that we must not think, because the average may be $2,100, that most of our ministers are on a "comfort" level. As evidence that the Committee of the New York Association fully appreciated this fact, it is necessary only to call attention to the recommendation of a minimum of $4,000 a year for the salary of a minister in the country and of $6,000 a year for one in a city.

What use can we make of these figures to throw light on the solution of our problem? Let us apply some of the figures to a society of fifty members If each one should contribute what each member of the Presbyterian Church did in 1916, namely, $13, the income of the society would be $650—manifestly inadequate to maintain a minister and take care of the expenses incidental to fulfilling the use of a society. Again, taking the average of Dr. McGarrah's estimate of the contributions from middle class members, $35, the income of the society would be $1750—also manifestly inadequate. Further, if we could expect that the members of a church society would give a tithe or a tenth of their income, using the theoretical individual income of $500 a year we would arrive at $2500 as the income of the society. It is doubtful whether a minimum comfort level of cost of living would provide a tenth for the support of the Church; but even if it did, the income of the society would not be sufficient to assure more than $1800 or $2000 for the minister's salary out of the total income of $2500, and the minister would be reduced to the level of an unskilled laborer, so far as income is concerned, and no margin would be left for the absolute necessities of a minister's outfit, books, periodicals, and entertainment.

It is an interesting fact that in our Association the membership of the various societies falls into two main classes—one having fewer than fifty members and the other having more than one hundred members in the constituent societies. Those societies having one hundred members or more have, up to the present time, been self-supporting and from them has come a goodly proportion of the aid for the smaller societies. These larger societies, however, have not been the sole source of aid for the smaller societies, for the reason that there is a considerable income from invested funds.

A preliminary of prime importance in the solution of the problem for any given society is a full disclosure of the financial condition of the society to the responsible officers of the Association. Last year a plan was presented to the English Conference which gives evidence of very careful thought and

study. It deals with this very problem and is worthy of attentive consideration. The following quotations from the report show the nature of the requirements in the way of information to be furnished by a society seeking the support of the general body:

a. The number of members, and the date of last revision of roll.
b. Average attendance at public worship.
c. The number of Sunday scholars.
d. The amount to be raised by the society towards the minister's stipend, exclusive of the Capitation Levy.
e. The amount of the society's debt, if any.
f. A statement of the society's prospects.
g. Any information respecting the economic and social condition of the pastorate.
h. A printed and audited account of income and expenditure for the previous financial year as presented to the annual meeting of the society.

Perhaps it is not necessary to call attention to this detail for the sake of the officers of our Association, as they have had experience for ten years in the administration of our Augmentation Fund; but all of us are not familiar with practical methods of operation. Would it be wise in the administration of such funds to give more detailed information as to their application? In England the names of beneficiary societies with the amounts granted to them are printed in the Minutes of Conference.

Societies which are in financial straits are not in freedom to develop and contribute their share in the upbuilding of the religious life in the communities in which they are situated. It should be the privilege and pleasure of the more prosperous societies to put the smaller societies in positions of freedom to carry out the purposes for which they were organized. If it is evident that the societies needing aid cannot be helped to a condition of efficiency, that fact should be boldly faced and the question of discontinuing aid should be given earnest consideration. We are stewards of our means, and are responsible to the Lord for wise use. What would happen if, instead of spreading out our contributions to the Red Cross, the Y. M. C. A., the Near East Relief, Local Welfare Work,

and the scores of other causes which are presented to us from day to day, we concentrated *our* attention on the problem of the efficient, wise, compelling, loving, and prayerful presentation to the world of the truths of the New Church by teaching and life? Is that a question worth consideration, or must it be dismissed as the vaporings of an enthusiast? Would we have weak societies, if we all faced the question squarely and answered it wisely? Perhaps we cannot expect success in such matters, and then again perhaps we can.

Let us briefly review some suggestions which have been made in the line of a solution of the problem of the small society.

1. Rev. Edward John Pulsford, President of the English Conference in 1921, suggests the need of more ministers, evidently feeling that professional attention to the work of the small society is the desideratum. He says:

> While introducing me to some sterling New-Churchmanship, a somewhat extensive visitation of the smaller societies has also revealed the fact that many of these are in a grievously feeble condition. I endorse the opinion of my predecessors for several years past that the paramount practical need of the Church is for more ministers. I consider that the Church should concentrate its efforts on supplying this need, and that, in place of the present honorary pastorate system, a grouping of societies should be arranged, so that all may have effective pastoral care (p. 63, 1921 Minutes.)

A fair comment on this suggestion is that effective pastoral care is possible only from competent ministers, and that competent ministers are obtainable only on the basis of fair, not to say, liberal compensation. Therefore we come back to the question as to how the means shall be provided for such fair compensation. Full information, devoted solicitation, regular and periodical presentation of the uses to be served will, under the Lord's Providence, bring results, if we use wisdom in our combined efforts. We must all pull together.

2. Encourage Lay Preachers. Does this suggestion from one who is a member of the little "body of Friends" warm our hearts—a body which is trying "to do its bit as the God of Love has led them?"

I am not as you know, an "ordained minister;" but I do feel when the Spirit of God overshadows me, as at time it does, that I am chosen of Him for that occasion at least, and so I am glad that there is a body of Christian believers who give place to and endeavor to develop and encourage this kind of Gospel Ministry.

With that spirit progress could be made even if the intellectual development were not great; but we must recognize the desirability and necessity of the best possible intellectual preparation of ministers.

3. Is federation ever right? Can a few New-Church families serve the Lord and their neighbors better by keeping aloof from the churches of their neighborhood and worshipping in comparative seclusion? Or can they perform their general church uses better in the community in co-operation with others, and still preserve an organic relation with the general body of New-Church people? Use might be made of the excellent correspondence courses provided by our Theological School to keep the light burning in the hearts of New-Church people who are not situated so that it is practical for them to have the every-week ministrations of a New-Church preacher The Ohio Federation of Churches has recently formulated rules guiding the organization of a federated church as follows:

(1) The federated church should have a pastor who is acceptable to all congregations federated.

(2) The congregations should unite in their services of worship, Sunday school, young people's societies, women's societies, and all other local church activities. Each denomination should maintain its identity and all denominational relationships; *i. e.*, each congregation should keep its own denominational membership; new members should choose which denomination they desire to unite with and be received into the membership of that communion in accordance with the customary procedure of that body; each congregation should preserve its organization, keep in touch with its denominational officials and turn its benevolent funds over to its denominational boards.

(3) All ordinances of the churches should be ministered to the individual in accordance with his preferences.

(4) The leadership of the church should be vested in a joint committee made up of representatives of the participating organizations.

(5) The financial responsibility should devolve, not upon the in-

dividual church organizations, but upon the whole community, because the church should be a community church in the true sense of the term.

Only as a last resort should federation be considered; but when we are searching for remedies all possible ones should come in for careful attention. If we could set to the problem one of our ablest, wisest, keenest, most enthusiastic men who would have time to visit the societies, to study their conditions, to suggest effective methods of work, to counsel with them and bring the results of his study to the attention of the whole church, almost any sacrifice would be worth while; for the smaller societies ought to be the means of spreading the truths of the Church in receptive communities, because in the smaller communities there is an opportunity for the exercise of brotherly love with less resistance than in larger communities.

As conditions are at present, it is evident that we can scarcely expect a society of fewer than seventy-five or one hundred members to maintain its activities without some aid from outside its own membership. It therefore behooves those societies which are able to help their sister societies to do so. There should be a co-operative spirit and a sense of loving solidarity binding us all together in the work of the Master, and leading us all either to extend the helping hand to each other or to be ready to accept aid in the name of the Master. All of us can serve, all of us can contribute of our means, all of us can devote time, thought, energy, and prayer to the solution of the problem.

Would that we all could take up our work in the spirit and with the high resolve expressed in the constitution of the Waltham Society:

1. The better to receive the blessing involved in the words of our Lord, "Where two or three are gathered together in My name, there am I in the midst of them."
2. To receive and render aid in the study and practice of a life in accordance with the Doctrines of the Church.
3. To promote the uses and the interests of the Church in the town of Waltham (wherever we may be).
4. To afford our members an opportunity for doing their part in,

and receiving the benefits of, the larger organizations of the Church.

In associating together for the purposes above named, the members of the Society hereby express their recognition of the following, among other duties, as essential to the fulfilment of these purposes and their desire to perform them:

1. To exercise continual forbearance with each other's faults, and while giving aid in correcting them, to cherish only brotherly kindness.
2. To devote their lives to the service of the Lord and their fellow men.
3. To devote a representative part, which in a general way may be understood as not less than one tenth of their means, in this immediate service, without expectation of return.

JOHN DABOLL.

CHANGES IN THE EDITORIAL BOARD.

THE REVIEW regrets to announce that Mr. K. P. Kempton because of heavily increased duties as Instructor in English in Harvard University has resigned from the Editorial Board. Mr. Kempton's experience and proficiency in passing upon the merits of literary production made his services distinctly valuable, while his very cordial and helpful co-operation in the Board leaves a happy memory of the personal relations of his membership.

The Board is fortunate in the accession of Mr. John Daboll, who was appointed to fill the vacancy. Mr. Daboll has been active in the service of the Church, both in the Massachusetts Association and in Convention. His business experience and training and his earnest devotion to the interests of the Church in every position he has filled give assurance of valuable service as a member of the Board. Mr. Daboll's contribution to the Editorial Department of the present issue is a strong and important statement, which should be read with earnest purpose to carry forward into practical operation correct principles of Church administration.

LEWIS F. HITE.

TO THE FRIENDS AND SUPPORTERS OF "THE REVIEW."

It is due to its friends and supporters to be informed that the Review is still facing a deficit, and that its continued publication is in doubt. The response to organized effort throughout the Church to double the subscription list has been slow. As yet only one community has reported the achievement of this result. What is needed is combined action of friends and subscribers in every community to see that every member is given the opportunity to become acquainted with the Review and to join in its support. The agents appointed by the several Associations are doing what they can, but they need the co-operation of all those who value the Review and appreciate the possibilities of its greater usefulness to the Church and to the community at large.

The Editors.

DOCTRINAL AND BIBLICAL STUDIES

THE PSALMS

CAN one who is not learned in Hebrew or in modern Biblical research derive something from historical and literary study of the Psalms which will be helpful in entering into their spirit and deriving practical benefit from them? The purpose of this paper is to suggest that such help is within the reach of all reverent readers of the Scriptures.

How universally the Psalms are loved! How often they are turned to in trial for their comfort! How searching is their penitence, how exalted their thanksgiving and rejoicing! The New Church teaches the universal application and value of the Psalms, as of every other part of Scripture; and this quality is recognized by other reverent readers of the Psalms. Dummelow in his introduction to the Psalms in his "Commentary on the Holy Bible" says,

> Readers may be reminded that the spiritual benefit of these inspired lyrics is not lessened by their detachment from a particular name and occasion. The Psalms should be studied in the light of eternal truth, and the local significance should be lost in the universal. Preeminently among the books of the Old Testament they are intended not for one age but for all time.

Perowne writes in his introduction to the Psalms:

> There are times, no doubt, when we read one and another of these Psalms with something like a feeling of disappointment. There are times when we cannot repress the wish to know more of the circumstances which called them forth, of the feelings, the views, the hopes, with which they were written. We ask ourselves what the peril is from which the Sacred Poet has barely escaped; who the enemies were whose machinations so terrified him; what the victories, the successes, the deliverances, which he celebrates with such loud songs of thanksgiving? We should read them, we think, with fresh interest, could we tell with certainty when and by whom they were written. But if we could do this, if the picture of those circumstances were clear

and well-defined, we might lose more than we should gain. For the very excellence of the Psalms is their universality. They spring from the deep fountains of the human heart; and God, in His providence and by His Spirit, has so ordered it, that they should be for His Church an everlasting heritage. Hence they express the sorrows, the joys, the aspirations, the struggles, the victories, not of one man, but of all. . . . No surer proof of their inspiration can be given than this, that they are 'not of an age, but for all time,' that the ripest Christian can use them in the fullness of his Christian manhood, though the words are the words of one who lived centuries before the coming of Christ in the flesh.

While the Psalms had a local setting, a natural basis in some experience of David, or other singer of Israel, or in the experience of the nation, from the spirit of the Lord in them they reach beyond all personal and narrow bounds. They are songs of humanity; and they are songs of the Divine David, our Lord and Saviour, in the temptations and victories of His life; songs of His redeeming work so that He could comfort the disciples after His resurrection, opening to them the Psalms and saying, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." The Lord thus confirmed the testimony of David recorded in II Samuel 23: 1 and 2: "Now these be the last words of David. David . . . the sweet Psalmist of Israel said, The spirit of the Lord spake by me, and his word was in my tongue."

We feel the affection of the Psalms. It is good to recognize that they are songs, for songs are the fullest expression of affection. The Lord has used their music to convey these messages of love. The Psalms are poetry, and it is well to notice that there are other poems in the Scriptures, the earliest being the song of Moses at the passage of the Red Sea, Exodus 15. These poems have no rhyme. There is much English poetry without rhyme, and in the classic Greek and Latin poetry there is apparently no intentional rhyme. The Hebrew poetry has not meter, but it does have rhythm. The lines, both in form and in substance, are usually balanced in twos or threes or fours. We easily tune our ears to this rhythm and catch the music of it.

> The heavens declare the glory of God,
> And the firmament showeth his handiwork.

Enter into his gates with thanksgiving,
And into his courts with praise.

But let all those that put their trust in thee rejoice;
Let them ever shout for joy because thou defendest them,
And let them that love thy name be joyful in thee.

The real poetry in these groups of lines becomes more evident as we study their varied relations to each other. In this balance of lines in the Psalms we at once recognize a basis for spiritual meaning. As explained in the Doctrine of the Sacred Scripture, in the chapter on the marriage of good and truth in the Word, where pairs of words occur or balanced phrases and lines, one word or phrase usually refers to goodness and the other to truth, the two together making the thought complete. As we notice this in our reading the spiritual value of the lines is often very evident.

Perhaps we ought to mention the alphabetical structure of several of the Psalms as a poetic quality, where the lines begin with the successive letters of the Hebrew alphabet, the most complete alphabetical Psalm being the 119th, in which eight verses begin with each letter in turn. Whatever literary beauty or value this form of composition may have had to Hebrew ears, it evidently is the basis of spiritual meaning. The vowels represent various qualities of affection, and the consonants various qualities of thought. When the Lord calls Himself the Alpha and the Omega, the first and last letters, He is declaring Himself to be the source of all things of human life; and the Psalm which runs through the letters of the alphabet must present some subject in its relation to all phases of life. In the 119th Psalm it is plain that the theme which is so considered is the Lord's Word, for almost every verse of the Psalm speaks of the Word or the Law or the Commandments. The Psalm opens with the little child's attitude toward the Word. In its second paragraph it asks, "Wherewithal shall a young man cleanse his way?" and it goes on to show the relation of the Lord's Word to all phases of human experience.

Another literary feature of the Psalms is the headings, which are not usually read in the English Scripture; but the

heading is a part of the Psalm and is of spiritual value. We have evidence of this in the 18th Psalm, which occurs also in the 22nd chapter of II Samuel, where the heading of the Psalm becomes the first verse of the chapter. Standing thus as a part of the text of Scripture we cannot doubt that it has a spiritual meaning, and if it has in the book of Samuel it has also in the Psalm. Some Psalms are by their titles associated with David the sweet singer, some with the sons of Korah, with Asaph and others, whom we know from the book of Chronicles to have been leaders of the temple music. In these same headings many musical instructions occur, indicating the instruments to be used in accompaniment, whether wind or stringed. Here at once we recognize a spiritual value, for the wind instruments correspond to affection which is more purely of love, and stringed instruments to affection in which there is more of thought. Other headings indicate that the Psalm is to be sung by soprano or bass voices. Quite frequently the tune is indicated in the heading by words which are apparently the opening words of some familiar song, as if we said, "Sing to 'Sweet Hour of Prayer'"; "Sing to 'Jerusalem the Golden'." These and other characteristics mark the Psalms as songs, and as we grow wiser and can read them not only naturally but spiritually these musical indications will show us the qualities and shades of affection which each Psalm expresses. Careful studies of the titles of the Psalms have been made by New-Church students and have appeared in the *New Jerusalem Magazine,* and in the NEW-CHURCH REVIEW. See the article by Dr. T. F. Wright in the REVIEW for January, 1895, and that by the Rev. John Worcester in the REVIEW for October, 1897, and the article by D. H. Howard in the *New Jerusalem Magazine* for January, 1863.

One hindrance to the intelligent understanding and enjoyment of the Psalms is the broken character of the book. Here are one hundred fifty separate songs at first sight with no evident connection between them and no definite order in their arrangement. It is helpful to discover natural groupings which bring together Psalms in some way related, and especially so because a literary or historical relation may be found

to underlie a spiritual relation. There is value in considering together the Psalms ascribed to David, to the sons of Korah, to Asaph, the two Psalms associated with the name of Solomon and one with the name of Moses. It is of interest to note the group of royal Psalms, which begin with the words "The Lord reigneth," or otherwise exalt the power of the Lord as King; the hallelujah Psalms, beginning with the words "Praise ye the Lord"; the group of beautiful pilgrim Psalms, Psalms of the goings up.

But there is perhaps most help of all in becoming familiar with the ancient division of the Psalter into five books, which evidently represent collections of Psalms put together at successive periods in Israel's history, each with literary characteristics of its own and reflecting its own historical background, and with no less strongly marked spiritual characteristics. The division of the five books is marked by the doxology with which each book closes; thus at the end of the 41st Psalm we read "Blessed be the Lord God of Israel from everlasting to everlasting. Amen and amen." A similar doxology occurs at the close of the 72nd Psalm, of the 89th, the 106th, and the last Psalm of the Psalter is a sort of doxology to the whole. We had in mind especially the doxology at the close of the 106th Psalm in referring to this division of the Psalter into five books as an ancient division. There is reason to believe that the division after the 106th Psalm was the latest, but this appears to be as old as the book of Chronicles because in I Chronicles 16 this Psalm is quoted with its doxology. This would seem to place the division into books as far back as the days of Ezra and Nehemiah.

The first group of Psalms, 1 to 41, is the oldest. Nearly all of these Psalms are by their titles ascribed to David. The Psalms as compared with later Psalms are personal, pastoral, childlike. They sing, like the 1st Psalm, of the Lord's ways which bring happiness and of evil ways which lead to destruction. They sing, like the 23rd Psalm, of the loving care of the Good Shepherd. They are of personal sorrow and rejoicing, and uplooking to the Lord. There seems reason for

ascribing the formation of this book of Psalms to the days of Solomon and the first temple worship.

The literary student notes that in this first book of Psalms the Divine name most used is Jehovah. As compared with the other Divine name, God, it is used in the proportion of twenty to one. There is spiritual significance in this, for the name Jehovah is the name especially expressive of the Divine love, and the name God is expressive of the Divine truth. You know the value of these names in the book of Genesis. A chapter in which the name Jehovah prevails is by that fact marked as especially expressive of love, while one in which the name God prevails is especially expressive of truth. The use of the names is equally significant in the Psalms, and the prevalence of the name Jehovah in these earliest Psalms is in keeping with their childlike loving spirit. We shall refer again to the use of these Divine names. It may be, however, of interest to note here that some Psalms occurring in this first book with the name Jehovah are repeated later in the Psalter with the other Divine name, God. For example, the 14th Psalm occurring again as the 53rd, the 40th Psalm from the 13th verse occurring again as the 70th, but with the Divine name changed. A religious experience occurring first in a loving, childlike way may come up again later in life, in a state of rational development.

The second book of Psalms reaching to the 72nd and the third reaching to the 89th are, in marked contrast with the first book, Psalms of trial and temptation. The earlier of these books, the second, opens with a group of Psalms of the sons of Korah and adds some more of David, perhaps all that were then recognized as David's since it closes with the words "The prayers of David the son of Jesse are ended." Although it must be noted that in later books many other Psalms ascribed to David occur. (We suggest this saying "The prayers of David the son of Jesse are ended" as deserving of careful spiritual study.)

The third book of Psalms opens with a group of Asaph Psalms and adds a few more of Korah. Both books reflect a period of strife. The Psalms of David which here occur

are those of his persecution by Saul. The earlier book seems also to bear the shadow of the conflict with Assyria, and in one or more Psalms to express the rejoicing in the deliverance of Jerusalem by the miraculous destruction of Sennacharib's army. See Psalms 46, 47, 48, etc. This was in the days of Hezekiah, and we may with reason think of the compiling of this book in the days of that king, especially when we read of his zeal in cleansing Jerusalem of idolatries and re-establishing the worship of the Lord, how his scribes wrote out proverbs of Solomon (Prov. 25: 1), and how he appointed Levites to praise the Lord in the words of David and of Asaph the seer (II Chron. 29: 30). Some would ascribe the compiling of the third book also to Hezekiah, but it seems in part at least to reflect the struggle with the other great enemy, Babylon, and the trials of the exile. See Psalms 65, 71. Emphatically these two books are Psalms of temptation, of David's strife with Saul, and the struggles with the great enemies Assyria and Babylon. Yet not all the Psalms in these books are Psalms of distress. Wonderfully, Psalms of comfort are interspersed, especially Psalms of confidence in the Lord's strength, that it is all-sufficient and will prevail.

And what of the Divine name in these books? The name here is God as conspicuously as in the first book it is Jehovah, for God is the name when the Lord's truth is known rather than His love, when in the power of His truth He is fighting for us and giving victory. This is beautifully illustrated in the 22nd chapter of Genesis, which tells of Abraham's temptation in the offering of Isaac. The chapter begins "And it came to pass after these things that God did tempt Abraham," and throughout the account of the temptation God is the name. But with the consolation the name Jehovah is heard: "And the angel of Jehovah called unto him out of heaven" and staid his hand. The change from one Divine name to the other is not less striking in the Psalms. Yet when we have said that the name God prevails in the second and third books we have not told all. As if with a mercy which cannot be restrained, Psalms of comfort are interspersed, the second book even closing with a wonderful Psalm of peace associated

with the name of Solomon. And suddenly before the end of the third book is reached, at the close of the 83rd Psalm (the book extends through the 89th) we read "Let them be confounded and troubled forever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is Jehovah, art the most high over all the earth." And from that point to the end of the Psalter the name Jehovah prevails. In books four and five it occurs three hundred and thirty-nine times, while the name God, referring to the true God, occurs but once.

If we were right in seeing in the first book of pastoral Psalms expressions of childlike affection in following the Lord, we may recognize in the second and third books youthful conflicts with the pride of intellectual power, represented by Assyria and also by Saul, and the evil of self-love and love of dominion, of which Babylon is the type throughout the Scriptures. But through it all the Psalms of comfort, of the sufficiency of the Lord's power, and the great mercy of Divine love and peace, with the name Jehovah coming forth with a fulness and abundance of mercy far exceeding that of childhood now that temptation has been faithfully met and victory won.

So we come to the fourth and fifth books which close the Psalter. They are Psalms of Judah's captivity and deliverance and restoration. We may without doubt think of these books as compiled in the days of Ezra and Nehemiah, the days of re-institution and enrichment of the worship, when after the captivity in Babylon, Jerusalem and the temple were rebuilt. This deliverance and rebuilding of Jerusalem in the Lord's providence gave birth to songs which express the joy of spiritual deliverance and of the building of the kingdom of the Lord. It may well be also that Psalms which originally had a more limited and personal meaning now gained a larger meaning and were associated with the national deliverance. The fourth book opens with the 90th Psalm, the Psalm of Moses, the man of God. It is full of the spirit of Sinai, of the everlasting mountains. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought

forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." It expresses the power of the eternal truth of God to set life on firm foundations. Then follows a group of royal Psalms, declaring that the Lord reigneth, and rejoicing in His power as King. There are long and beautiful Psalms describing the regenerating power of the Lord, as pictured in His power in the natural creation and in leading Israel out of bondage. And there are groups of hallelujah Psalms, praising the Lord for His mercy and for His wonderful works to the children of men. And the beautiful series of pilgrim Psalms: "I will lift up mine eyes unto the hills, from whence cometh my help;" "I was glad when they said unto me, Let us go into the house of the Lord;" songs for the goings up to Jerusalem, and for the great going up from captivity; songs of the heavenward journey for every man. There are among these Psalms of rejoicing and praise some which speak of enemies, for to the end we must be on our guard against them. Indeed, the severest of the imprecatory Psalms are here, Psalms of condemnation, invoking calamity on our enemies. (Note among the imprecatory Psalms, Psalms 7, 38, 69 and 109, the last being the severest.) Spiritually they express the more vivid and intense recognition of the nature of evil and its inevitable consequences, which comes with the fuller experience of good as regeneration advances. There are in these later books Psalms ascribed to David, among them parts of earlier Psalms repeated and recombined (for example, Psalm 108 = 57, verses 7 to 11, + 60, verses 5 to 12), suggesting what is surely true, that early religious experiences come up again in later states to be realized in new and fuller ways. In regard to the portions of earlier Psalms repeated in Psalm 108, it is interesting to observe that where these passages first occur each is introduced by verses expressive of distress, but when quoted in this later Psalm only the passages of rejoicing are quoted and brought together as a new Psalm. There is one marked evidence of growth in religious life. The Psalms of these later books are not like the earlier Psalms, almost wholly of personal experience. There are now many Psalms of the nation, Psalms of the Holy City. There is growth from the

personal to the social conception of service of the Lord and of salvation.

Throughout the concluding books the name by which the Lord is known is Jehovah, the name of love, almost to the exclusion of every other name. It is a return to the child's sense of the loving Father and much more. It is a coming into the sunshine of a deeper and more enduring consciousness of love, now that we have learned the Lord's power to deliver in conflict and temptation.

The Psalms are the songs of regeneration for every man and for the race. They are the songs of the Lord's triumphant life. Out of Israel's history, the pastoral life of David, the strife with Assyria and Babylon, the captivity and the deliverance and rebuilding of Jerusalem and the temple, the Lord brought forth songs of spiritual experience for the ages, songs of childlike trust, of youthful conflict with intellectual pride, and of the deeper struggle with love of self even to utter humiliation, and of joyful return to deep and enduring confidence, of victory and peace in the Lord's love. The wealth of comfort, strength and inspiration in these songs can never be exhausted. They will repay all the reverent study that we can give them. They will deepen with our experience forever. The spirit of the Lord spake by David and is in the words he sang.

From this point our study invites us in two ways, to consider the meaning of the Psalms in our Lord's life and in our own.

William L. Worcester.

THE HOLY SPIRIT.

I desire to call attention to the subject of the Holy Spirit and the Divine Operation. We do not often find this subject treated in our periodicals; and yet we know not only that there is need of clear thinking as to the nature and work of the Holy Spirit, but also that the Lord has given His followers the most positive assurance of the presence and operation of the Holy Spirit; and that only as ministers become receptive of

His Spirit, can they perform the functions of their office in a manner to be most helpful. Thus the promise He gave reads; "When the Comforter is come, Whom I will send to you from the Father, the Spirit of Truth, He shall testify of Me." Here we see the Holy Spirit is called the "Spirit of Truth," and our Lord says He will testify of Him; which agrees with what we are told at another time by the Lord that the Holy Spirit would not speak of Himself. All of this goes to show that the Lord Himself is the center and source from which all things proceed and to which they lead.

On another occasion, which was after His resurrection, we are told in John's Gospel (xx, 21, and 22): "Then said Jesus to them again, Peace be unto you; as the Father hath sent Me, even so send I you. And when He had so said, He breathed on them, and said: Receive ye the Holy Ghost." Then follow those remarkable words which commissioned the disciples and made them apostles: "Whose soever sins ye remit, they are remitted unto them; whose soever ye retain, they are retained." These words surely mean to teach that ministers are gifted with the truths of the Word by means of which sins can be removed, and on the rejection of which truths man remains in his evils. The commission which ministers have from the Lord should make them bold, as it did Peter and the other apostles. And it does this, it seems to me, in the degree that they are empowered by the Spirit of the Lord, and thus speak His message, and do not think of it as their own. The more they are under the Lord's Holy Breath, the more they will be able to speak the truth as His truth, and the less they will be conscious of their own personality.

Again, we are led to think of the Holy Spirit as one of the Essentials in the Divine Trinity, which is in the Lord, when we find the following recorded in Matthew xxviii, 18, 19, 20:

> And Jesus came unto them and spake unto them saying: All power is given unto Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you until the consummation of the age.

Now, every New-Church minister and all well-instructed laymen of the Church are well aware that the Holy Spirit is not a person or a being separate from the Lord, but as "The True Christian Religion" plainly and forcibly puts it:

> The Holy Spirit is the Divine Truth, and also the Divine Power and Operation, proceeding from the one God in Whom is the Divine Trinity, thus from the Lord God the Savior.

While this teaching is known, yet we all seem to be more or less under the impression that the Holy Spirit is an "influence," a mere sphere, and thus not one of the very Essentials of the Lord Himself. I recall that when I had charge of our New-Church Exhibit at San Francisco, I ran across an editorial in *The Evangelical Messenger,* in which it was stated that Swedenborg teaches the Holy Spirit is an "influence." Having known the editor when he was chapel preacher at Northwestern College, I wrote him a letter, in which I pointed out that, so far as I was aware, Swedenborg nowhere speaks of the Holy Spirit as an "influence." Of course I made use of the opportunity to point out most clearly what Swedenborg does teach.

Now to this day, I have failed to find in any of the Writings of Swedenborg anything that would lead one to conclude that the Holy Spirit is a mere influence or even a mere sphere. Much is said in the Writings about the Divine Proceeding, the Divine Operation, the Influx of spiritual heat and light which is the Lord's Love and Wisdom; and especially are we often instructed that these are all activities or works or uses of the glorified Lord, Who is infinitely loving and wise. And so while we are in the endeavor to think clearly and helpfully concerning the Holy Spirit, it is well to note the following excerpts which are explanatory: For instance, as to what we are to understand by "Holy," in "Arcana Cœlestia," n. 2329: "All the Holy which is of the Holy Spirit proceeds from Him"—namely, from the Lord. Again, (*ibid.,* n. 3704): "The Holy Spirit . . . is the Holy of the Spirit, or the Holy which proceeds from the Lord through Spirits and Angels; that is, from His Divine good through the Divine truth." Here it becomes evident that the Holy Spirit,

from one point of view, is mediated to mankind through Spirits and Angels, and that the holiness pertaining to these mediators is not something that pertains to them *per se*. All holiness belongs to the Lord. He alone is Holy. Consequently, when this is seen, we can avoid the pitfalls of those in Christendom that lay stress upon a kind of holiness or sanctification, that breeds a subtle phariseeism and also the worship of self as Divine. While it is indeed true that the Lord bestows upon man that which is holy, yet we should always interiorly acknowledge that nothing that is good and true is our own, but the Lord's with us.

The following passage from "Arcana Cœlestia," n. 6982, will help us to understand why we are informed that all of the sacred order, *i. e.* the clergy, are first of all instructed after death that the Holy Spirit is not a God by itself:

> In order to be heard, the Divine must first become human; and it does so when it passes through the heavens; and when it has passed through the heavens, it is presented in a human form, and becomes speech, which speech is uttered by Spirits, who, *when in this state are called the Holy Spirit;* and this is said to proceed from the Divine, because *the Holy of the Spirit,* or the holy truth which that Spirit then speaks, proceeds from the Lord.

Here we have further amplification of the teaching that the Holy Spirit is a mediation of the Divine truth from the Lord. Now it is this fact, that there is an orderly method according to which the Divine truth is mediated to man through the instrumentality of Spirits and Angels, that makes it necessary for the clergy, who are apt to be misled after death by enthusiasts who claim that they themselves are the Holy Spirit, to be instructed as to what the Holy Spirit is. We read in "The True Christian Religion," n. 138:

> All of the sacred order who have entertained any just idea concerning the Lord our Savior, on their entrance into the spiritual world, which is generally on the third day after their decease, are first instructed concerning the Divine Trinity and particularly concerning the Holy Spirit, that it is not a God by itself, but that by it in the Word is meant the Divine Operation, proceeding from the one omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit is, that most enthusiasts after death fall into the insane

fantasy that they themselves are the Holy Spirit; and also because many of the church, who in the world believed that the Holy Spirit spoke through them, terrify others by the words of the Lord in Matthew, that to speak against those things with which the Holy Spirit inspired them is the unpardonable sin.

No doubt the reason why the clergy who have had any just idea of the Lord are after death instructed that the Holy Spirit is not a God by itself, is also that it is the entering wedge which leads them to see there are not three persons in the Trinity; for if one begins to understand that the Holy Spirit is the Divine that proceeds from the Lord, it is easier to take the next step and learn that the Divine Trinity is a Trinity of Essentials in the One God, Who is the Lord God the Savior Jesus Christ.

As to the work of the Holy Spirit it is well known that we are taught as follows:

The Divine power and operation which are meant by the Holy Spirit are in general, reformation and regeneration; and, according to these, renovation, vivification, sanctification, and justification; and, according to these, purification from evils, and remission of sins and finally salvation.

Here we have set forth the great work that is effected by the Holy Spirit, and it is quite evident that it is no mere "influence" or "sphere" that could bring about the changes outlined. For only He Who is Life Itself and Love Itself and Wisdom Itself, and Who has all power in heaven and on earth, could reform and regenerate man, and gift him with the blessedness of heaven. Consequently, the Holy Spirit is none other than the Lord Himself at work in man purifying, enlightening, vivifying, sanctifying, and gifting with salvation every one who believes in Him and disposes himself toward the Lord, the Word being the means.

Not only are we informed as to the work which the Holy Spirit effects in all believers, but we are particularly instructed as to the peculiar manner in which the Lord uses the men who from disciples become apostles of His, and thus who consecrate themselves to go forth to preach and teach in His name. This we see from the fact that the Lord breathed on

the disciples, and said: "Receive ye the Holy Spirit." And concerning the peculiar impartation of the Holy Spirit to those who consecrate themselves to the uses of the ministry, we read:

> That Divine power and operation, which is meant by the sending of the Holy Spirit, with the clergy especially is enlightenment and instruction. [And the reason given is as follows:] But the reasons enlightenment and instruction are for the clergy especially, are that these belong to their office, and inauguration into the ministry brings them with it; and also they believe that while they are preaching from zeal, they are inspired, like the disciples of the Lord on whom the Lord breathed, saying, "Receive ye the Holy Spirit." Some also affirm that they have felt the influx. [And then comes a warning:] But they should be very cautious lest they persuade themselves that the zeal with which many are seized while they are speaking in public, is the Divine operation in their hearts; for a similar and even a warmer zeal is excited in enthusiasts, and also in those who set at nought the Word and worship nature instead of God, and cast faith and charity as it were into a bag behind the back; and while they are preaching and teaching hang it before them as a kind of ruminating stomach, from which they press out and belch forth such things as they know will serve for food to their hearers. For zeal viewed in itself is a violent heat of the natural man; if there is within it the love of truth, then it is like the sacred fire which flowed into the apostles, of which it is thus written in the Acts: "There appeared to them cloven tongues, as of fire, and sat upon every one of them, whence they were all filled with the Holy Spirit" (ii, 3, 4). But if the love of falsity lies inwardly concealed in that zeal or heat, it is then like fire imprisoned in wood, which bursts forth and burns the house. (*True Christian Religion,* n. 146.)

Now it ought to be evident to every thoughtful man that when we are taught that enlightenment and instruction is especially the result with the clergy of the operation of the Holy Spirit because inauguration into the ministry brings them with it, thereby is not meant there is something magical in the mere rite of induction into the office. The common-sense of mankind would teach us that just as lawyers, doctors and teachers must be prepared by study and training for the performance of uses, so also is it true of the ministry. There is therefore distinct teaching given us in regard to this matter, which shows what is involved in the statement that enlightenment and instruction are the peculiar operation of the Holy

Spirit with the clergy. The teaching is given in the following passage:

In addition to these two (namely, enlightenment and instruction) there are two intermediate ones, which are perception and disposition, and thus there are four which follow in order: Enlightenment, Perception, Disposition, and Instruction. *Enlightenment* is from the Lord. *Perception* is with the man according to the state of his mind formed by doctrines; if these are true the perception becomes clear from the light which enlightens, but if they are false the perception becomes obscure, which may yet appear as if clear from confirmations; but this is from illusive light which to natural sight is like clearness. *Disposition,* however, is from the affection of the love of the will; the enjoyment from this love disposes; if the enjoyment is from the love of evil and hence of falsity, it excites a zeal which outwardly is stern, rough, burning, and flaming, while inwardly it is anger, rage, and unmercifulness; but if it be from love of good and thence of truth, it is outwardly mild, smooth, thundering, and flashing, and inwardly it is charity, grace, and mercy. *Instruction* follows as an effect from the preceding causes. Thus the enlightenment which is from the Lord is turned into various heats with every one, according to the state of mind. (*True Christian Religion,* n. 155.)

Now it is evident from the foregoing that there are some very necessary qualifications, if ministers are to be endued with power from on High through the operation of the Holy Spirit. First of all there is *Enlightenment,* which is the result of looking to the Lord; and we look to the Lord when we seek His mind in the Word from an affection for the good of truth. There are over twelve pages in Potts' Concordance which treat of the subject of Enlightenment; and it would be useful for each one of our ministers to read them all over. I will select only this one from the many passages given that treat of the subject of enlightenment:

As to *enlightenment* it is all from the Lord, and through the good which is with man; the enlightenment is also according to the quality of the good. Most believe that those are enlightened who can reason about what is good and true, and about what is evil and false; and that their state of enlightenment is great in proportion to the subtlety and acuteness with which they can speak about these things, and can confirm them by many scientifics . . . nevertheless it may be that they are in no enlightenment, although in an imaginative and perceptive faculty.

I will quote one more extract. In "The Doctrine Concerning the Sacred Scripture," n. 57, we are instructed:

> Enlightenment is from the Lord alone, and exists with those who love truths because they are truths, and make them uses of life.

In the next place *Perception* is depicted as being with the minister "according to the state of his mind formed by doctrines." It is clear from this that New-Church ministers are endowed with the perception that belongs to their office only in the degree that they become grounded in the doctrines as opened from the Word by the Lord in His Second Coming. We hear it so often that the Science of Correspondences is the key that gives us the Spiritual Sense of the Word, whereas we are most distinctly warned against thinking that this is so, for the reason that we need to have true doctrine; otherwise one can use correspondences to bolster up all kinds of fallacious ideas. In order to overcome our spiritual foes we need to have the trumpet in the right hand and blow it withal, which means the sounding of true doctrine; and we need to have pitchers with lighted lamps in the left hand and to break them, which is the Science of Correspondences.

We also need to guard against the idea that the letter of the Word can be understood without true doctrine. It is because the New Jerusalem was seen by the Apostle John as a city, that we need to have a knowledge of the heavenly doctrines of the Word, if we are to understand the crowning Church of the ages. And it is especially expedient that ministers of the New Church study the texts they use for sermons in the light of the Lord's own revelation, so that they may be able to perceive the true meaning of the Word that they seek to expound.

Then as to *Disposition,* which is also one of the important qualifications of the ministerial use; this, we are taught, is "from the affection of the love of the will." The love of saving souls, the inmost desire to be of spiritual service to men, women and children, comes into the hearts of ministers only as they become priests who are gifted with the Spirit of the Lord, Who is the High Priest of all souls. This love of

being a spiritual shepherd will dispose the knowledges acquired, and enable them to use them in spiritually helpful ways. When they are thus equipped with Enlightenment, Perception, and Disposition, it follows that they will have at least a measurable degree of ability to impart that kind of *Instruction* that will be of saving benefit to those whom they seek to serve.

There is one more phase of the doctrine concerning the Holy Spirit to which I desire to refer. At first thought it seems to be of not much value, but I am sure the more we study it, the more we shall be led to see a depth of significance in the statement. It is the following: "The Lord operates out of Himself from the Father, and not the reverse." This doctrine that the Lord sends the Holy Spirit from the Father is taught in the following language of the Lord Himself: "When He the Comforter is come, Whom I will send from the Father, the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (John xv, 26). This promise teaches as plainly as the words can that the Lord Himself sends the Holy Spirit. Yet, in nearly every prayer one hears offered by clergymen of the former Church, they address "Almighty God" or "Heavenly Father." Some time ago I bought a copy of "God's Minutes," a book containing a prayer for each day of the year by leading ministers of the Christian denominations, and I have failed to find one prayer addressed to the Lord Jesus Christ. Even though there was the quotation from the Lord's own lips: "Whatsoever ye shall ask in My name that will I do," given on the same page as the prayer, He was not appealed to in the petition.

But the thought that I have found very helpful in the explanation given in "The True Christian Religion," where the doctrine is set forth that "the Lord operates out of Himself from the Father and not the reverse," is, that the soul does not act through the body, but the soul acts upon the body, and the body acts from the soul. It is because of this law of the relation between soul and body, that man is capable of being regenerated, although he is born into evils of every kind. If the soul were to act through the body, man would be compelled to act out his hereditary nature, and could not refrain from living

an evil life. This relation of the soul and body is further illustrated by the action of the heart in relation to the action of the lungs. The lungs do not breathe synchronously with the heart, for if they did, both would stop. But as each has its own movement, man is enabled to think in the light that illumines the understanding, and thus has the power to act contrary to his hereditary tendencies, and be reformed and regenerated.

Thus we are taught:

> The Lord acts out of Himself or out of the Word, in man and upon man, but not through him; for man acts freely from the Lord while he acts and speaks from the Word. (*True Christian Religion*, n. 155.)

And now let me close by saying: let our ministers consecrate themselves anew to the Lord and beseech Him to endow them with all the powers of His Holy Spirit, so that they may be able to perform the uses of their office to the glory of His name and to the edification and salvation of the people.

LOUIS GEORGE LANDENBERGER.

CURRENT LITERATURE

ARE THE WORKS OF SWEDENBORG THE WORD OF THE LORD?

Rev. J. G. Dufty, a New-Church clergyman of London, has recently analyzed the Academy position with regard to the Writings of Swedenborg in a way to carry to any impartial mind absolute conviction of the incorrectness of that position. He bases his concept of the Academy view on the pamphlet which the Academy puts forth entitled "Swedenborg's Testimony Concerning His Writings," compiled in 1902 by the late Rev. C. Th. Odhner, and reissued with supplementary matter in 1920. Mr. Dufty proceeds to take the summing up of Mr. Odhner's assertions on page 31 of his booklet, and to show each one of the seven captions to be a subtle fallacy, "a strange commingling of truth and error," which leads the non-critical reader to a conclusion totally unwarranted by the facts. This is strong language, but it is entirely justified by Mr. Odhner's effort to confirm a theory by a series of misconceptions and assumptions.

A calm and critical investigation of the passages which Mr. Odhner used to bolster up the Academy position reveals quotations "not always accurate, always sundered from their context, and often used in direct violation of the sense which that context indicates." For example, Mr. Odhner tried to support the claim of the Academy that "the Writings of Emanuel Swedenborg . . . are the internal sense of the Word" by this quotation from "Arcana Cœlestia," n. 64: "This then is the internal sense of the Word,—its very essential life, which does not at all appear from the sense of the letter." As Swedenborg's next sentence disproves the claim, it was omitted by Mr. Odhner. It is: "But the arcana contained therein are so numerous, that volumes would not suffice for their explanation. Here only a few things are related." In the face of the obvious

fact that only a part, and a suggestion, as it were, of the full internal sense of the Word, is contained in Swedenborg's Writings, the claim that these Writings actually *are* the internal sense of the Word has no standing in any impartial court.

Mr. Dufty's little booklet,*28 pages,published by the Manchester (England) Printing and Tract Society of the New Church, is cordially recommended to anyone who may be interested in reading a refutation of the Academy's claim. It may be obtained of the Massachusetts New-Church Union, Boston,—price 15 cents.

WALTER B. MURRAY.

PROMOTING THE KINGDOM OF GOD ON EARTH

MEN of any spirituality are everywhere recognizing the tremendous need of the world for religion at the present time, if a worthy civilization is finally to emerge from the present disordered condition. The heartless mammonism that brought on the World War with all its attendant and subsequent misery, and will certainly bring on other wars with even more frightful horrors and perhaps more dreadful consequences in the future, if not presently restrained effectively,—this makes men falter in their hopes for a redeemed human society. And yet in the soul of every good man abides the conviction that the approximate realization of the Kingdom of God on earth is a possibility,—if only men's souls can become sufficiently open to the Spirit of Jesus Christ. This conviction inspires innumerable young men of the present time; and as a consequence there are some indications that the forces that shall eventually redeem the business and industrial worlds for Christ, are perhaps already gaining secure footing for the struggle that is ahead. In this connection a number of organizations might be mentioned that aim to bring together men and women who desire to promote this end according to their ability,—organizations made up largely of distinctively religious individuals who do not find any church organization as such stand-

*_The Word of the Lord and the Works of Swedenborg;_ or, Other Testimony from the Writings. BY J. G. DUFTY.

ing definitely not only for spiritual living on the part of individuals but also for the strict application of Christian principles to sociological problems.

One of the perversions of the teachings of Jesus Christ that the Roman Catholic Church is responsible for, is that which would identify the Kingdom of God on earth with the organization of that Church. This historic misinterpretation so far corrupted the minds of Protestant churchmen, that only of relatively recent years has the desire to re-establish as part of the pulpit message of the Christian Church the teaching of Jesus Christ as contained in the fundamental prayer, "Thy Kingdom come, Thy will be done, as in heaven so also upon the earth," become sufficiently general and powerful to make itself heard. To our minds the manifestation of this tendency is a bit of the evidence for the actuality of the Second Coming of the Lord; and the growing strength of the utterances in this connection are in accordance with the progress of the Holy Spirit towards a predominating influence in the lives of men.

While all the churches should stand for the Christianizing of the social order (including in this idea the business and industrial worlds as well), it is obvious that no ecclesiastical organization as such does distinctly and emphatically stand for this; in fact, a considerable and very potent part of every such organization is opposed to voicing this message. Consequently it is not surprising that there should be the tendency we have referred to, of men and women forming organizations with definite platforms for the promotion of the Kingdom of God on earth. Last November such a miscellaneous group of about one hundred and twenty-five persons from many centers came together in New York City to consider the advisability of forming a "Fellowship for a Christian Social Order"; and after prayer and discussion most of them felt that such a fellowship had then and there come into being. Since then steps have been taken for the formation of local fellowships of similar aims.

At that meeting a little book entitled "Christian Fellowship in Thought and Prayer," by Basil Mathews and Harry Bisseker, of England, was warmly recommended as a guide to

those interested in forwarding the main purpose of the fellowship,—involving the solicitation of the guidance of God, through prayer, meditation and full discussion by many consecrated minds, in the promotion of His Kingdom upon earth. This little book is the subject of our present consideration.*

The little volume is divided into four sections under the headings: Fellowship; Fellowship in Thought and Prayer; The Test of Experience; and Fellowship in Action. The authors suggest that the vitality of the primitive Christian movement in its initial stages was due to the true fellowship that had sprung up among the original disciples of the Lord and their immediate followers, especially after Pentecost; and they suggest the possibility of similar vitality at the present time in consecrated groups "charged through and through with both freedom and love, and kept active by a common aim."

> Love is at once the tether of the comradeship and the stimulus of its corporate life in pursuit of the quest. . . . Fellowship, then, is an active comradeship between personalities who . . . pool their separate thoughts in constructing and carrying into effect a single plan. . . . The supreme fellowship is the Christian Fellowship. . . . Men are not brothers by birth in the human sense; they are brothers by new birth in the superhuman sense. Their brotherhood finds absolute and enduring reality only in a spiritual parentage—in a word, in the Fatherhood of the God and Father of our Lord Jesus Christ. That common sonship found in sharing the sonship of Jesus Christ does in fact—and not in rhetoric—form the one permanent foundation of world-fellowship. . . . The ultimate salvation of the world lies in the practice of that Christian fellowship which will alone bridge interracial gulfs and inter-class chasms." (Pp. 13-28.)

Underlying success in such fellowship there are three conditions: (1) belief in the Divine sufficiency; (2) faith that God knows the right solution of every human problem, and that it is His will to reveal it; and (3) recognition that the imparting of such guidance is spiritually conditioned,—we must be ready to receive. Naturally the proper attitude in those who in con-

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* *Christian Fellowship in Thought and Prayer.* By Basil Mathews and Harry Bisseker; Introduction by the Rt. Rev. Charles A. Brent, D.D. New York: Edwin S. Gorham. 1920. 111 pages, 16 mo. Boards, $1.00.

ference wish such guidance is one of prayer,—an attitude in which they wait together in silence for a vivid sense of God's Presence; in which they pray together for the coming of His Kingdom; in which they ask for light upon the particular matter that may at the time be occupying their attention; and in which they endeavor earnestly to eliminate every element of self-assertion. This method is said to result in a sort of mystical union among the members present and between them and the invisible Head, each separate member acquiring a power of insight and consecration never attainable in isolation. We are assured:

> This is no idle dream of what might be; it is a statement of what actually takes place. (P. 44.)
>
> In the fellowship of ordinary men and women, consecrated by their devotion to Christ and to one another, there lies a power which neither the world nor the Church of the present day has learnt adequately to appreciate. (P. 68.)
>
> [In the present disordered condition of the world,] the immediate and sustained practice of fellowship is vital at once to the life of the Church and to the saving of the world. (P. 87.)

We understand from the book that the fellowship movement has already attained considerable scope in England. The authors suggest the formation of local interdenominational movements of this sort everywhere, with platforms expressing some such convictions as the following:

> (1) That it is the will of God that we should bring the spirit of Christ to bear upon all the problems of our common life, in such a way that His Kingdom may come upon earth, in our own nation and neighborhood;
>
> (2) That in this enterprise we are bound to unite in fellowship with all, whether within the Church or without, who look and strive for a new world refashioned according to the mind of Christ;
>
> (3) That to those who are so united in a fellowship of earnest prayer and thought, who seek the truth with loyalty to all that they have already learned and with expectation of further revelation, the spirit of Christ will be given and the mind of Christ will be revealed.

Of course the term "revelation" here is not used in its documentary sense, but rather that to such persons what they ought to do will be made clear.

This movement should have our hearty commendation. It is an evidence of renewing vitality in the remains of the disintegrating Church about us, a revitalizing that is due to the Holy Spirit. But for the retention of the traditional view of the sonship of Jesus, there is nothing in the movement to excite any spirit of opposition in us. The one thing lacking to make it beyond criticism is the New-Church doctrine of the Lord. We trust that the doctrinal foundation of the movement may soon be made sound in this respect.

B. A. WHITTEMORE.

MORALE.

OF thē voluminous literature to which the Great War has given rise, not the least important part has been the contribution of the psychologists. One of the most prominent of our American professors of psychology is Dr. G. Stanley Hall, whose book on "Morale"* is now before us. The book is made up of weekly lectures given in Clark University at the close of the war; and it considers primarily the morale of our army as affected by all imaginable factors, treating each in turn. These factors are discussed in a most interesting and intimate manner. The conversational character of the college lecture gives a peculiar charm to the learned Doctor's diction; but it is also doubtless responsible for many deplorable lapses from strict grammatical accuracy which mar his pages. The last half of the book is devoted to a discussion of post-war conditions and problems.

Our author has been thoroughly engrossed with his subject, has felt that getting an army into proper condition as to morale is quite the most important of objects—as indeed it was when the entire energies of the nation were devoted to the war-like task; and as he worked along that line he came to believe that morale was also *the* important thing in all relations of human

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* *Morale, the Supreme Standard of Life and Conduct.* By G. STANLEY HALL, PH.D., LL.D., President of Clark University. New York: D. Appleton & Co. 1920. 378 pp., 8 vo. Cloth, $3.00 net.

life. It is perhaps unnecessary to observe that war is hellish and abnormal, and that when such a condition prevails, many unethical actions may be justified for the sake of a warlike morale. But it seems inconceivable that a moral teacher should hold morale up as the "supreme standard of life and conduct" in other relations of life, and after definitely rejecting a theistic interpretation of the universe, should finally assert "that morale as thus conceived is the one and only true religion of the present or the future, and its doctrines are the only true theology."

Not only does our author reject the idea of God in favor of a "mysterious developmental urge . . . [as] the only truly divine power that ever was or will be," but he altogether rejects the idea of immortality as well. In the chapter on the Morale of Fear, Death, Hate and Anger he states his view as to a continuation of life after the death of the body in the following words:

> The only meaning of the new death is how it affects life. To the philosopher who sees and knows that there is nothing beyond the grave, fictions about the soul's future have a very high and a very diverse but a solely pragmatic value. We know nothing whatever about it, and probably never can. Death is simply the great *tabula rasa* which the imagination of every race, creed, and even individual paints; and to the very few who can think unselfishly about it the holocaust of war only intensifies the consciousness of nescience.

In this chapter Dr. Hall devotes several pages to the recent revival of spiritism under the auspices of Sir Oliver Lodge, which he denominates a "strange recrudescence of the quintessence of all the superstitions of the past, of which ghost-cults are the very core." He discards all idea of any other world with which any possible communication may be had, stigmatizing all of the instances cited by Sir Oliver as delusions or impostures. He alludes to Kant, "who, after reading Swedenborg, refused to accept the dreams of a visionary interpreted by theories of a metaphysician." He further says:

> If culture would keep its own morale high, it must resolutely refuse, despite the intense desire of the soul to answer the great question whether if a man die he shall live again, so incalculably intensified throughout the world by the vast harvest of dear ones cut off in their

prime by the war, to capitulate to this recrudescence of troglodyte superstition.

In his concluding chapter Dr. Hall states the faith he proposes for his "third dispensation of Christianity." He objects to all varieties of the present churches, seeing them all holding to "the dogma of a personal objective God and individual immortality" and given up to "superstition and ghost cults." He proposes "the substitution everywhere of immanence for transcendence, a restatement of the essential old dogmas in terms of the human needs from which they sprung," viz.:

1. Rebirth. Science finds this in the changes involved in puberty and adolescence.

2. The Holy Spirit. "Most of the great work of the world has been done by man's higher powers, or by those under the influence of some kind of afflatus or second-breath."

3. Love of God. "No psychologist can fail to see that love of God and the *libido* have the same mechanisms, and that religious and sex normality and abnormality are very closely connected."

4. Sin or Harmatology. "Men, like races, are decadent or ascendant. . . . The evolutionary nisus is impelling the whole human race onward and upward."

5. Prayer. "A wish, the potency of which in the field of science it was left for the Freudians to set forth. Every man strives upward and onward."

6. Confession. "One of the most important psychotherapeutic agencies. The analyst is now the father confessor."

7. Heaven and Hell. "These terms have served their chief function in the world by keeping alive perhaps the very most fundamental of all moral instincts, viz., justice. This is the psychological genesis of all forms of belief in future rewards and punishments."

8. Immortality. We have had the belief in a "subtle, material, ghost-like form that survives. . . . The church has happily long transcended this in its more refined contemporary convictions."

9. God. "Science worships the god of the forces and laws of nature. . . . The time has come when we must understand that the worship of every kind of objective deity is at best a refined form of idolatry. The true and living God is the developmental urge."

As our chief interest in the book is in its religious position, we can but remark, Poor man!

GEORGE H. OWEN.

A HISTORY OF ENGLISH PHILOSOPHY.*

THIS last book by Professor W. R. Sorley is an attempt "to trace the history of philosophy in Great Britain from the time when it began to be written in the English language until the end of the Victorian era." A fresh survey of this kind, with judicious comment and enlightening interpretation, was much needed by students of English philosophy; and the requirements are well met by this new volume. Professor Sorley himself is a distinguished student and teacher of philosophy, and he has given us here the ripe fruits of his lifelong interest and study.

After a brief treatment of the English philosophers who belong more properly among the Scholastics, including Scotus Erigena, Roger Bacon, Duns Scotus, and William of Ockham, the book proceeds to give a substantial account, historical and philosophical, of the leading philosophers of Great Britain from Francis Bacon to the Victorian idealists represented by T. H. Green, F. H. Bradley, and James Ward. With the leaders are grouped other writers who belong to their respective periods; so that on the whole we have here a fairly complete narrative of the course of English philosophy. The generally recognized leaders are, of course, Bacon, Herbert, Hobbes, More, Cudworth, Locke, Berkeley, Toland, Clarke, Butler, Hume, Adam Smith, Abraham Tucker, Reid, Stewart, Bentham, James Mill, Hamilton, J. S. Mill, Spencer, Sidgwick, Hodgson; and among the naturalists, Darwin, Lewes, Huxley, Leslie Stephens, etc. Naturally and properly the larger proportion of space is given to the foremost members of the list, Hobbes, Locke, Berkeley, and Hume,—about twenty pages each. These the author expounds with broad-minded and well-trained penetration; and around them he collects their interpreters and critics. Even the novice in philosophical discussion using this manual could not fail to get into sympathetic as well

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* *A History of English Philosophy.* By W. R. SORLEY, LITT.D., LL.D., Professor in the University of Cambridge. New York: G. P. Putnam's Sons. 1921. 387 pp., 8 vo. Price $5.00.

as into close intellectual contact with these great minds, each in turn.

The book is admirable in mechanical detail and in arrangement, and is unusually well furnished with subsidiary features, which constitute a sort of appendix. It has a Comparative Chronological Table, giving in parallel columns and in order the persons and events in English and foreign philosophy, literature and science, and the leading historic facts throughout the limits of the period. This is followed by a very complete philosophic bibliography of the whole period, and by a copious index of names.

LEWIS F. HITE.

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